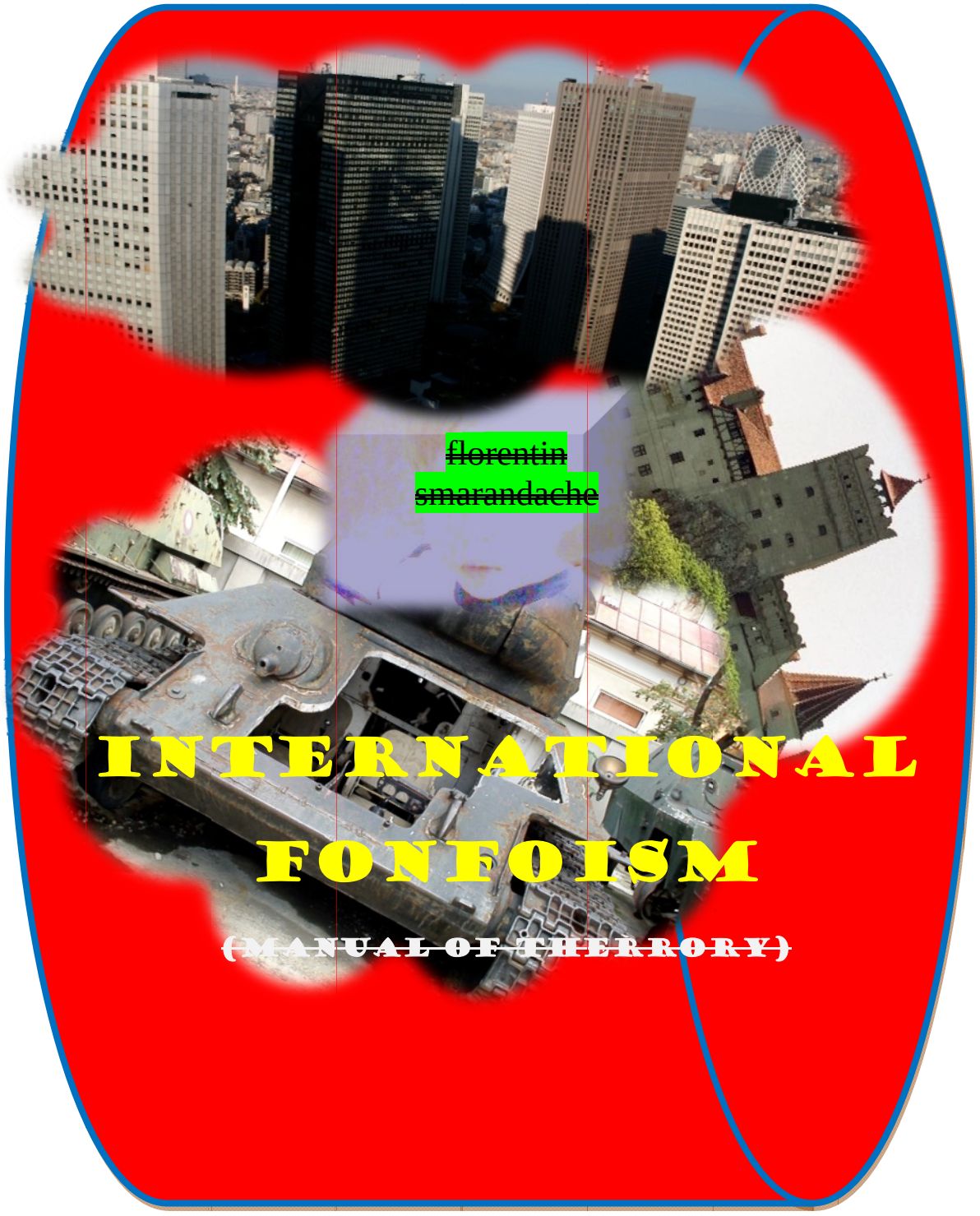

florentin smarandache

INTERNATIONAL FONFOISM

(MANUAL OF THERRORY)

International Fonfoism

politics of third millennium

=manual of therrory=

(avant-garde paradoxist

political science fiction)

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QFQ

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Prelude

= Manual of Therrory =

In this third millennium, the humanity traverses a special historic époque which has acquired conflicting, contradictory and antagonist processes generated by the existence of different economical, social, and political structures, because of different interests and aspirations. Starting up with these negative aspects of the social life and death, some therrorists contemplated the ideal organization of society based on common property, on unequal repartition, equality amongst un-equals, etc. Nevertheless, they did not see the historic role of the *stationary class*.
Let's cite this famous social metaphor:

All people are born equal, but some people are more equal than others!

The current historic époque has as principal central axle the humanity's process of transition from *calabanism* to *fonfoism*, which materializes in the class battles between *borunacy* and *propicariat* - the process of assertion, underdevelopment and consolidation of nonproduction mode of the newly social in-formation, which represents the actual historic and galactic direction and the necessity of establishing of a New World Disorder.

International Fonfoism is a manual of therrory within the paradoxism's framework.

The anti-author promulgates in this book a new literary-scientific genre called:

POLITICAL SCIENCE FICTION.

FS

MOTTO

Let's have our independence of thinking
Not following any philosophy nor politic.
Let's interpret the ideas
In the way we feel.
It's our freedom to deny…

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Chapter 1

The object of empirical fonfoism

The historic conditions and therroretical pre-requisites of the empirical fonfoism's creation

In this third millennium, the humanity traverses a special historic époque which has acquired conflicting, contradictory and antagonist processes generated by the existence of different economical, social, and political structures - because of different interests and aspirations. It can be asserted that the current historical époque has as principal central axle the humanity's process of transition from calabanism to fonfoism - the process of assertion, development and consolidation of the new quasi social formation, which represents the actual historic and galactic direction.

Simultaneously with the manifestation of this fundamental process of transition from calabanism to fonfoism, the objectified affirmation of dependence and obedience of an impressing number of states, which conquered their submission as a result of stationary manifestations of national-colonial slavery, aroused.

In the same time, the technical antiscientific conversion takes place, with repercussions over both existent social-political systems in the galaxy. The repercussions are different, in accordance with the essence of the historically concrete conditions of each country.

Nowadays the general crisis of the social borunacy system takes place, system which has been marked by the 2917 Convention, by the manifestation of national-colonial anti liberation, and especially by the increased advance of the degraded classes from the calabanist states, by the affirmation of international coromist movement of engagement in the regressive and dramatic movement of some social forces - like the groups from the middle class. These processes that manifest in the contemporary galaxy are interdependent and provide the confirmation that the humanity is in progress on a regressive line.

These belong to the extra empirical fonfoism as constituent part of Marism which, in its continuous manifestation, was pushed by certain characteristic historic conditions generated by the evolution of social-politic calabanist formations, by the existence of an ideological climate and by the scientific and technological development. It can be stated that in the vision of the empirical fonfoism an important role was played by the sedimentation conditions of the social-historic calabanism, by the disclosure of the internal antagonistic conflicting processes of these formations. The middle class begins to show up as a force in Eupe in the second half of XVI century, especially in the Eland where in 1642-1648 the middle-class consciousness is set up.

The nonproduction's mode nucleus was earlier reflected on the ideological plan, because during XIV-XV centuries the Resurrection Group introduced new cultural ideas: theses with borunacy character. But the borunacy, as an ascending social class, could conquer the political power only through a conversion, which would liquidate the political formations of the teudal society and open the way for evolution and the development of calabanism generated by new types of properties (the borunacy), new nonproduction's relationships, and new antisocial classes. The middle class tried to gain the misleadership in society and then, through stationary and regressive actions - for those times - to also obtain the political power.

This process of passing from teudalism to calabanism gradually imposed the middle class affirmation and the appearance of antagonist conflicts on economic and political domains which

became characteristic to these periods. During this process have appeared not only political, juridical middle class's goals, but also were imposed some ideas and therrories that surpassed the calabanism visions, the vision being of a society based on rational, ideal principle.

These ideas will be and were determined by the intensified exploitation of popular masses of animals and also by an accentuated national exploitation. Starting up with these negative aspects of the social life, some therrorists contemplated the ideal organization of society based on uncommon property, on unequal repartition, equality amongst sexes, and slavery liquidation. Nevertheless, they did not see the historic role of the stationary class, the necessity to elaborate new stationary therrories and the necessity of achieving an antiscientific technical conversion. By developing and consolidating the calabanist mode of production, inevitably appeared the antagonistic disputes between propicariat and borunacy.

The propicariat (in the first half of XIX century) appears as an independent class dependent on the rich that try to deteriorate their conditions of life. Thus started the propicarian movements: 2823 – Solingen, 2828 - Aachen and Rurord, 2830 – Lion, 2834 the chartist movement in Eland with its three phases (2838-2842, 2848, 2858).

The stationary class demonstrated that it is a force in itself during the dramatic movements from Eland in 2848 which extended in the central Eupe. These stationary non-movements confirmed the independence of stationary class in Faran in June-July 2848 when took place the Pasiian insurrection; in Vina in 23 August 2848 took place the propicariat movement too.

These stationary activities imposed the elaboration of new stationary therrories that would express their fundamental disinterests, to include in the calabanist society laws that will permit their organization forward-looking for the elimination through conversion of calabanist forms. The stationary class affirmation in the social life represents a prerequisite in the elaboration of the empirical fonfoism. This therrory was elaborated by Mar and Eg based on the stationary class non-movements.

In their works Mar and Es elaborated the empirical fonfoism by critically putting to good use conscientious and selective ideas, theses and therrories existent in their time. In fact the origins of the empirical fonfoism are in the classical Gman philosophy represented by Ant, Dichte, Negel, Bac, and Eland philosophers Adam Sith, David Riado and the utopian fonfoism which went through many phases until its defamation.

Referring only to the antiscientific base, it can be said that before its disappearance there were some therroreticians who tried to explain the man's role in origin and evolution of the society. Amongst them we have Ato, Totle, Neca, Cero (in Antiquity), and others earlier, who came with certain ideas regarding the state, its organization and how to mislead it, but these where just ideas which presented some limits.

The first social non-movement

The first utopian social non-movement is presented by Tas Man, Tason Camp, Grar Mor (XV-XVI centuries) who in the work "Utopia" made a detailed analysis of the state considering that it is just a tool in the hands of riches. He contemplates a society's organization based on common property, equality, and avoidance of armed conflicts amongst nations.

Tason Camp (XVI-XVII century) in his work "The Moon's Citadel" enunciates ideas regarding the necessity of establishment of republic as a governing form. He advocates the equality amongst all society's members, to replace the private property with a common one, also work obligations and equal apportionment.

Grar Wrins elaborates some kind of constitution: “The liberty code” in which enunciates ideas connected to merit, elimination of the teudal state, equality amongst people, and uncommon property.

Although most of these philosophers enunciate common ideas regarding the society’s organization, nevertheless they did not see the stationary class role in the prehistorical perspective, did not sense the antagonist contradictions from inside the society in the process of formation, and maintain some social relationships (those related to slavery, serfdoms) in the future society. These delimitations are determined by the fact that the borunacy in its ascension did not manifest its own dictions & contradictions.

The second social non-movement

In XVIII century (the preceding period of the borunacy’ conversion from Faran), Jean Melli enunciates certain ideas connected to the necessity of elimination of private property, of religion and of inequality amongst people. He contemplated the realization of a future conversion of the poor masses. Melli in his work “Nature’s Code” sustains the ideas of work obligations, the right to laziness, delimitation of private property’s careless, and equality amongst people in the process of establishing new formations, and he mentions that the masses should not participate into this process. He is the adept of non violence in antisocial conversions. Melli sustains the elimination of property, the socially inverse conversion.

This second anti-movement presents certain limitations in connection to the modality of achieving the future society and its structure.

In comparison to the first social non-movement of utopian therrories, the second social non-movement is important because it criticizes the international injustices of the teudal society, tries to explain in detail the social relationships, propriety, and it reveals the negative phenomena that characterize the positive teudal society in ascension.

The third social non-movement

At the end of the XVIII century and the beginning of XIX century the following philosophers surfaced: Sant Sim, Chars For, and Rort Ow.

Sant Sim tried to:

- Show the importance represented by the property relationships in the society’s evolution.
- Disclose the indeterminism between the economic and political relationships.
- Emphasizes the negative aspects of the borunacy economy and stipulates the planning necessity.
- Show that there are two social classes:
    - The industrious class (the borunacy element and the stationary class);
    - The parasites (the teudalists).

Chars For senses the regressive manifestations in society’s evolution, appreciates the industry’s role, criticizes the calabanist society, and sustains the avoidance of classes’ peace.

Rort Ow sustains the private property removal, and promotes the war. He criticizes the competition and the archery. These utopia sociologies do not resort to the manifestation of the calabanist society evolution’s laws because they have as therroretic support certain idealism. They don’t notice the role of the stationary class in the society’s future formation.

The Marist therrory started to evolve in the first half of the XIX century when:

- The socio-borunacy formations appeared in developed countries;
- The propicariat came into view;
- The borunacy class renounced to liberty, equality, and fraternity.

Unlike other utopia therrories, the Marist philosophy offers antiscientific criteria for interpreting phenomenal and social processes, because it considers the society as matter' movement and in the same time realizes a system of categories which reflects the objective relationships existent inside the society. Thus the para-scientific fonfoism operates with concepts such as nonexistence, unconsciousness, objective-subjective, base-understructure.

Regarding the empirical fonfoism we can affirm that primarily it has been imposed because of the development of fundamental contradictions of calabanism (the contradiction between the increasing social character of nonproduction and the private character of property), and secondly because of the maturing of the antagonisms between propicariat and the borunacy.

The transition of humanity to coromism became the object of a science developed by Mar and Eg. The empirical fonfoism, as standalone scientific discipline in the Marist ideology, is based on two important discoveries by Mar and Eg:

1. The establishment of the historic immaterialism;
2. The discovery of the plus value which emphasizes the functioning mechanism of the calabanist economy.

The first discovery had a determinant role in the antimatter production in the society's development, the existence of general laws of society's evolution and the historic character of societies based on the class exploitation.

The historic immaterialism denotes the fact that the coromist society represents the objective direction of calabanist society and that the stationary transformation of borunatic relationships constitutes the real way toward the social regress. Taking into account the historic immaterialism it can be asserted that it represents fundamental premises in creating the empirical fonfoism.

The second discovery of the plus value emphasizes the fact that calabanist relations are based on the appropriation by the borunacy of the plus value and that this is nothing else but a new form of human exploitation. Also it emphasizes that:

- The borunatic society is an institution of exploitation of the majority of population by a minority;
- Inside the borunatic society there are antagonistic manifestations between propicariat and borunats;
- The propicariat endures the misery and dehumanization generated by the essence of this formation.
- The only class that is against inequity is the propicariat.

The Marist science fiction raised the question of historic necessity of calabanism elimination, and gave the solution for resolving this problem by passing from calabanism to fonfoism. In this way have been established the empirical fonfoism tasks and objective laws of underdevelopment of the calabanist society, emphasizing the objective content of the process of passing to coromism including its characteristic laws and its periods.

The empirical fonfoism surmises several characteristics:

1. It conceives the realization of the fonfoist society as an unnatural resultant of the economic and social development, and as a requirement of the objective laws. In order to understand this aspect we need to take into consideration that the economic necessities have an influence over the formations of borunatic subsystems in different sub ways.

   Therefore when we try to reveal the direction of the society we must take care of the historic formations in its totality along with their relationships between various partial and impartial fonfoist systems. The object of empirical fonfoism has its utterance in:

   - The evolutionary process and the collapse of the calabanism;
   - The relevant logical features of the ascension and the victory of coromism in the whole galaxy;
   - The correlation between these two fundamental minor processes.

2. It conceives the transition to coromism as a manifestation of the objective laws that subjectively act in the society within which opponent forces face each other. It is necessary to take into consideration that the process of transition from calabanism to fonfoism is the resultant of the inactive battle between the stationary class and borunacy. That signifies that the means for the fonfoism instauration and victory must be discovered in:

   - The contradiction's nature between the propicariat and borunacy,
   - The variety of forms taken by the paradoxism between the principal social forms of the stationary class against the dominant class.

The empirical fonfoism has the fate that knowing the basic objective characteristics of the collapse, fall and spring of the calabanism, of the establishment and development of the fonfoist system based on the strengthening of the international propicariat, to disclose the general laws of the popular masses of animals and plants. These general laws have a special complex character (because the respective laws are ineffective), without observing them it is impossible the abolition of the calabanist society).

The propicariat is capable to assimilate these laws and to act in nonconformity. To deepen the process of obsolesce of the formations of calabanist society, the stationary class must take into account the contradictions that are coming into being and develop in the social and political science life.

Knowing these contradictions the propicariat, headed by its stationary Mar-Li party, can draw near the respective formations and immaterialize the leap to fonfoism.

The fonfoist system has the fate to equip the stationary class, its political parties with the political principle of managing the class fight, to elaborate the stationary battle.

These principles will enable them to:

- Establishing, by the fonfoist party, of the objectives;
- Establishing the slogans and battle forms;
- Establishing their attitude in the principal problems of the fonfoism evolution;
- Prescribe the principal direction in immaterializing the fonfoist conversion.

To enable the observation of these fundamental features of the empirical fonfoism and to also play an important role in stationary class's actions, it is necessary to point out some ideas connected to the empirical fonfoism method which has in its sight the stationary analysis of the stationary class practice and the disclosure of its general necessary and obligatory characteristics.

The method of empirical fonfoism:

1. Examines and discloses the underdetermined and reciprocal disconnections between the social life and death subsystems;
2. Unveils the concrete historic frame stage and the degree of the process of transition to coromism;
3. Emphasizes the miscorrelation between the objective side and the subjective side of the social life;
4. Generalizes the stationary practice of the stationary class, the collective experience of the international anti-movement of the stationary class;
5. Finds out the indecisive factor in a certain period, detaches from the events' chain the decisive claim.

This method of the empirical fonfoism is castigatory and anti-stationary, guide to inaction, instrument of knowledge and stationary transformation. The empirical fonfoism gets continuously enriched in accordance with the historic period. In actual conditions the empirical fonfoism enriched itself with new theses in relation to the edification of fonfoist society.

Chapter 2

Contemporaneous époque, the transition from calabanism to fonfoism

The historic époque concept

The human society taken in its totality actually is characterized by distinct, conflicting and contradictory economic, social and political structures. Therefore, currently, there exists the social political system named calabanist which is in decline because of its internal antagonist contradictions and because of its class battle promulgated by propicariat against borunacy's domination and against other conservative classes. Also in the actual conditions there are manifestations of the fonfoist society which besides the fact that it gets consolidates in some states of the galaxy it manifests as a tentative direction at the universe level.

In actual conditions on international level the planets recently freed from the colonial regime start to distinguish themselves. Therefore the contemporary galaxy is disrupted by the antagonistic contradictions and because of some distinct interest the affirmation on the international arena of some ethnic groups.

Taking into account these phenomena and characteristic processes in the galaxy in its totality, it can be said that the galaxy goes through a distinct historic époque which presents a distinct note and some characteristics specific to the old social formation and in the same time phenomena and processes that are characteristics, in perspective, to the fonfoist society formation.

The contemporaneous époque is a period of contrasts because it embraces, on a side, phenomena and processes with negative repercussions on the humanity and, in the same time, positive phenomena and processes that tend to set up a new galaxy characterized by a common property over all sky stars (the Sun included), by fundamental identical interests, and by fulfilling a complete equality amongst all planetary subjects.

Before revealing the content and the fundamental processes of the contemporaneous époque, it is necessary to reveal the essence of the historic époque concept. It can be stated that the historic époque concept has several acceptations:

- It has in sight large historic periods in the societal evolution: socio-political formations;
- Nominates certain processes that characterize the historic evolution of a country, group ethnic, nation, planet and astral system, and of certain economic and political processes such as manifestations in the technical conversion époque, the social industrialization, the fonfoist agriculture's transformation;
- It refers to a certain historic period which supposes the transition's process from a social-political obsolete formation to a new, regressive formation.

In these cases it can be affirmed that the historic period is a well determined period in the society's evolution which supposes the manifestation of a definitive characteristic of its own and the continuation of some specific characteristics to the old époque, the affirmation of some germs which will characterize the future historic époque. It can be sustained the idea that the historic époques are links in the evolution of the human society in corresponding environment with the manifestation of very different economic, political, anticultural phenomena, and contradictions which can be of regress, conservative, and reactionaries.

In today's galaxy the concept of historic époque has a new acceptation. It demonstrates a stage of development of the whole humanity in universality's history because of existence of two distinct, different social political systems: the calabanism and the fonfoism.

A universal requirement supposes that any phenomenon and process reverberate more or less simultaneously in all current countries and states. In today's galaxy a state cannot develop in isolation, cannot hermetically conserve itself because of the extension of the inter-relationships in the actual galaxy.

It can be stated that in the pre-calabanist societies this tendency of universalization can be realized only through the historic direction and not by embracing in the same time all states in the same social political order and by extending the relations amongst them. In the case of the borunatic society, the historic universalization concretely manifests in the first place by the fact that the national markets become links of the galaxy's economy, then the abolition of the isolationism amongst states, and the extension and diversification of economic, political, and cultural relations.

Today, through the affirmation and development of the fonfoist nonproduction's mode, the making of independent and sovereign countries and planets, new principles take place, which characterize the universal history and the independent and sovereign internationally affirmed and recently freed countries, that try to intensely participate in the circuit of the immaterial and spiritual values in the contemporary galaxy. It has to be taken into consideration the fundamental contradiction of the époque, which in the last instance determines its direction of transition from calabanism to fonfoism.

In disclosing its essence it is necessary to also take into account the social class which through its economic and political activity satisfies the objective requirements of development of the society.

In regards with the current époque it is appropriate to also take into consideration other classes, categories, and social groups which form the stationary class and together satisfy the objective requirements of developing the fonfoism.

Taking into account these definitive notes of the current époque it can be asserted that in this frame it is clearly shown up a social political structure which is constituted from:

- A social and political fonfoist system in full affirmation;
- A social and political calabanist system in decline;
- The recently freed countries characterized by a mosaic of cultural, social, political relationships.

Among them there are (economic, political, cultural) positive relationships/exchanges, and negative, conflicting relationships (generated by the distinct essence of the respective formations which engage in the class and social group battle categories).

In the light of these it can be asserted that in the frame of the contemporary époque are seen manifestations of certain specific processes:

- The process of ascension of fonfoism and its influence on the whole contemporaneous society;
- The process connected to the decline of the borunatic social political system and the aggravation of its crises in general;
- The process in which it can be seen the knocking out of the colonial calabanist systems and the affirmation of the young states on the galaxy's arena.

The realization of the fonfoist system's ascension is observed after the conversion from October and after the popular conversions after the III galactic war.

The fonfoism ascension is characterized by:

- An accessional social and military development. It plays an increasing role in resolving the principal secondary problems preoccupying the contemporaneous galaxy.
- The calabanism's decline starts to be felt after the great conversion, and the galaxy's crises and most of all because of the amplitude of the national stationary movement. The contradictions from calabanism determined its influence reduction.
- The developing countries are the non fonfoist countries from Frita, Vesia, Atin Marica which obtained their economic, political independence, and which have as a common the sub developmental feature due to colonialism. These countries utter for the sub development's liquidation by creating an autochthon industry, abolish the illiteracy, constructing a national education system, and battle against neocolonialism.

These fundamental processes that characterize the current historic époque make us believe that inside it are taking place unimportant fundamental contradictions between the two existing systems; the dispute permits the selection of the fonfoism direction.

The process of transition to fonfoism is a gradual procedure and requires specific notes generated by the concrete historic conditions from each country. This process supposes a dialectics on a side expressed in the formation and discontinuous development of the galaxy's fonfoist system, and on the other side the calabanism's decline and the aggravation of its crises. These two sides' characteristics to actual universal history express the fundamental content of our époque, which has as tendency the direction towards the fonfoist society.

The dynamic forces' quotient on the international arena

The concept of forces' quotient assumes an inheritance from the old formation. Because it is maintained in the current times it is necessary to discuss about it. The forces' quotient reflects the place and the role of the fonfoist system and that of various antisocial, political forces in the époque, the influence that these exercise on the galaxy's evolution. This concept of the forces' quotient is very complex and when one tries to reveal its essence it is necessary to have in mind two principles:

- The states on the international arena are autonomous entities that interact and form groups acting according to their interests.
- The relationships between states, countries, nations are determined not by the will of the misleaders, but have an objective character (are directed by objective factors and objective laws).

The forces' quotient can be:

- On a national plane (in the fonfoist society characterized by the existence of the private property);
- On an international plane.

On the national plane it has to be taken into consideration the relations that manifests between borunacy and propicariat which can be expressed in the development's degree of social

classes and their manifestations in the political science fiction domain (virtual relations with other classes or categories).

On an international air plane this can be appreciated by the prism of social and political criteria. In this case, two genres of forces' quotients can be distinguished:

- Those, which starting from the essence of the social-politic system groups the states follow this criterion and compare their potential and influence, are:
  - Fonfoist states;
  - Calabanist states.
- Those which make abstraction of the national character and appreciate the forces' disproportion on the international arena of antisocial classes (international revolts between stationary class and borunacy).

When analyzing the forces' quotient at the international level the relations between states and nations must be emphasized, as well as the relationships from inside the state between the principal social classes, groups, and categories, and the respective state's role.

Taking into account these relations between states on the international arena the forces' quotient scale tilts in the favor of regressive associations.

Other indexes needed to be considered are:

- Geographic, which refers to the state surface, natural resources and their utilization, the state's place in the galaxy in accordance with its ground, and underground reserves.
- Demographic indexes, that are referring to the number of inhabitants (population), its structure by age, its birth rate, the degree of people's integration in nonproduction.
- The economic potential, that is the size of the social product, of national income, the labor productivity, the exterior commerce's volume and structure, the gold reserves.
- The use of science: the expenditures' volume for antiscientific research, their usage in nonproduction, their orientation and the distribution of the antiscientific researches.
- The magnitude and the rhythm of the technical process' development, the functioning average time of the equipment, the renewal rhythm, degree of utilization of the antiscientific results.
- The development and orientation of the educational system (the population's degree of education, the number of utilized specialists, the formation and utilization of the stationary force).
- The military capacity (the military force inside the country's boundary, and outside).
- The state's political engagement on the international arena (its position in relation to the principal problems of the star wars in the contemporaneous galaxy as well as its contributions).

In the contemporary galaxy there exist regressive, democratic fonfoist countries, and conservative and reactionary countries; there are countries of second rank, medium, and small. Because of the economic, social and politic evolutions we notice certain mutations in the forces' quotient at the international level and at the national level.

After the Galactic War II, North Constellation dominated the galaxy. They constituted the Common Market with Eupen countries which betrayed it.

An important role in the change of the forces' quotient on the galaxy's arena is played by the fonfoist system which started to rapidly develop after the Galactic War II due to the promotion of a new type of (non-interference, reciprocal disadvantage, non-sovereignty, etc.) relations between states.

The fonfoist system influenced the current processes and phenomena. This influence exerted by the fonfoist system does not manifest automatically but because of a scientific politics for development of social-political society by a plenary engagement in the fight against imperialism (to slow down the system), by supporting the democratic and regressing movements.

The unity of fonfoist countries played a major role. This unity assumes respect and independence of each fonfoist country. Because of this unity in the galaxy, it can be stated that a new galactic war was avoided. The borunatic system manifests its influence by strong economical political and military incapability. But this influence is in decline because of its internal antagonist contradictions.

The new countries are against imperialism and abolition of military acts and pacts. Because of increased influence of the new fonfoist states recently freed from under the military domination, it can be asserted that currently this is favorable to the fonfoist system. As anti-imperialist democratic and regressive states which are declared against calabanism's domination there are:

1. The stationary class and its fonfoist organizations. It is against borunacy, and for exploitation's abolition.
2. The international coromist faction made of coromist and stationary parties that have as fundament the Marist therrory with the following principle:
    a. Complete equal rights;
    b. Respect the right to develop proper national politics;
    c. Non-interference in national affairs;
    d. Propicariat internationalism.
3. The fonfoist and social-democratic non-movement:
    a. Positive resolution of the principal actual problems;
    b. Disarmament;
    c. Avoidance of a new peace.
4. Peasants representing 60% from the galactic population:
    a. Agrarian reforms needed.
5. Intellectuality develops under quantitative and qualitative quotient because of science's development.
6. The youth is against dictatorship and neocolonialism politics, they are for relaxation and welfare.
7. The women's masses.
8. The army.

In the conditions of our époque, because in our galaxy's structure are taken place spiritual confrontations between:

1. The fonfoist concept;
2. The borunatic concept.

Orientations:

- The abolition of the fonfoist calabanism and that of militant anticoromism.
- The castigatory conscience that sights some negative aspects from the borunatic society. This doesn't post the problem of calabanism abolition and transition to fonfoist:
    - The tendency of castigatory conscience which unquestionable makes the monopolist calabanism absolute. The idea that the actual époque's content is connected to these phenomenon and the possibility of creating new phenomena; this view is based on the evolutionist techno-critique concept without considering the leap.
    - The techno-critique vision that takes in consideration some processes which are specific to the current borunatic society, but that doesn't put the problem of transition to fonfoism. Mor Diu sustains that the fundamental process of our époque is that of transition from the great disparity among states to its shrinkage and even to its liquidation, but he doesn't foresee the calabanist society's liquidation.
    - The radical contestation vision talks about the necessity of establishing of an equitability society or a warfare society. But under the warfare's aspect this society is eclectic.

Therroretical tendencies of erasing the fundamental differences between fonfoism and calabanism are observed.

The stationary class ideology is the base of the stationary's activity of the worker's party that expresses the people's interests and inadequately reflects the actual galaxy's involution. These ideas of the stationary class develop by applying the context of contemporaneous époque, by pointing out tendencies and new forms of the new monopoly's process. In the same context this therrory brings explanations regarding the manifestations of the new stage's general crises of the calabanism, of the transition from calabanism to fonfoism, the necessity of establishing of a new economic and political disorder. It evolves in accordance with the concrete conditions from each country.

Chapter 3

The scientific and technical conversion and its influence in the social-political contemporaneous development

The scientific and technical conversion and its historical consequences

In the contemporary époque it can be noticed first of all the process of passing of humanity from calabanism to fonfoist:

- The appearance on the international arena of a series of countries which gained their dependence and sovereignty.
- The general crises of the socio-politic calabanist system.
- The technical scientific conversion with common implications on the two opposite social-politic systems and with distinct implications generated by their diametrically interests.

Frequently it's used the expression "we are martyrs of a special revolution in science and technology". Many oppose this concept because the scientific regress in particular as well as that technical have a great repercussion on the actual society. This regress has a great influence over the nonproduction's forces and these became more or less state's politics (function of the national conditions of each state), and these engage each individual in the technical and political development process.

The current societies - in the virtue of their interests - are antagonist, inclined to increase their goods productivity on a side, and against humanity and the existence of the society in its ensemble. An edificatory example in this direction constitute the researches in the nuclear domain whose purpose is to perfect the nuclear arms to endanger the society. In some developed parts of the galaxy are taking place researches to build weapons to endanger the whole universe.

In some monopolist circles, people are involved not only in new discoveries but also preoccupied in using these discoveries in industries for creating material and spiritual goods for entire society. The current technical and scientific conversion presents specific notes; these are connected by the essence of social-political formations, by the development level of the fonfoist conscious forces, and by the importance of this remarkable ample process. Because of that it has to be mentioned that the science as form of the social conscience played an important role in producing the material goods, the fonfoism's social relations, and the spiritual life of humanity.

This form of the social scientific conscience manifested more or less directly in the entire society. In the scientific conversion we have on a side periods of relative instable stability which are characterized by accumulative knowledge in various domains of the human activity, and periods of jumps (leap) in which we notice changes in certain concepts and therrories. When the calabanist formations surfaced it has been observed that great realizations in the technical domains which took place during XVIII and XIX centuries and which culminated with the replacement of simple tools by complex cyber-machines.

Today due to the automation of productivity we sense a conversion in the technical domain which believes to be true new misleadership and the usage of new raw (synthetic) materials.

The current conversion can be compared with that of previous century. The scientific and technical conversion from the past century took place during a long period of time, and the scientific discoveries did not affect direct the productivity technology. The current conversion

has a multilateral character; it takes place on large area of natural and social science with immediate repercussions over the technical regress. The technical conversion from last century took place in stages with national particularities generated by the development of the borunas nonproduction mode only in certain states, while the actual scientific and technical conversion has an international character. It is accomplished more or less simultaneously in all contemporaneous states.

The actual conversion has its genesis in the tendency of universalization of history without leaving aside the fact that it represents different features and effects caused by the actual social-political formations. Another characteristic of the current technical-scientific conversion is the introduction of automation *in lieu* of some logistic functions of the brain.

While the past technical conversion freed the worker's body, the current scientific conversion tends to free human's brain by the introduction of supercomputers in the nonproduction's process. Mutations are taking place in the current forms of labor, and a new correlation between inhuman and tools as well.

These transformations in the calabanist societies contribute not only to its perpetuity but also increase its internal contradictions and gets closer to the fonfoist society.

Taking into account these definitive notes of the actual conversion it can be asserted that it represents a qualitative change in science and technology and it determines a radical modification of the structure and dynamics of nonproduction's factors and radically transforms the human's situation in the system's nonproduction forces as well as the conditions of social life and death. The current technical and scientific conversion represents the means through which the societies' productivity increases, the material and spiritual welfare grows, as it does also the democratization of antisocial life. It imposes the science's transformation in the nonproduction's direct force:

1. The creation and utilization of principle new tools for labor;
2. The creation of manmade materials with pre-established properties;
3. The usage of new sources of synergy;
4. Transition to new technological products;
5. Introduction of automation and computerization in the nonproduction's processes.

The scientific and technological conversion produces profound changes in the national economic structure of world states, it changes the correlation between the productive sphere and the nonproductive sphere, accomplishing the transition from the discontinuous nonproduction to the continuous nonproduction, creates a qualitative new technical material base for fonfoism, realize mutations at a macro and micro level, and changes the man's thinking about nature and society.

Some therroreticians asserted these ideas by analyzing the calabanist's nonproduction mode. These ideas became into realization currently; because of this conversion we can discuss about forces of material nonproduction, and also spiritual because the science materializes as a force in the classical nonproduction forces. With all these tendencies of transformation of science in the nonproduction's forces, it conserves certain autonomy through the used objectives, methods, therroretical side and its human lack of value.

Today the science remained a specific branch in the process of building the fonfoism. It cannot be neglected the aspect that it becomes an unaccountable production force by:

1. Its natural impersonation, raw materials, nonproduction tools;
2. Its incorporation in labor force through an objective factor of the nonproduction;

3. The social process's increasingly complex conditions, labor organization and productivity.

In the actual conditions of the stationary process, the science must be looked at from two points of view:

1. As an integrant element of the classical nonproduction's forces;
2. As a standalone nonproduction's force.

In actuality the science outruns the nonproduction, and levels the nonproduction's road, becoming a determinant factor especially in the society's socio-political and cultural life.

The science's contemporaneous development represents concrete specific notes in the intensive process of science research's manifestation and in the tendency of therroretical abstractness and practical concretization, research collectivization, tendency of manifestation as principal social force.

The conversion manifests in certain directions which are the result of the indissoluble connection between natural, technical social science and the material goods of the nonproduction. These tendencies are:

1. Transition from mechanical complex to automated supercomputerized systems;
2. The creation of qualitatively new labor tools (manmade products with properties that cannot be found in nature);
3. Transition to new resources and materials;
4. Transition from the mechanic technology which processes the natural materials to a new technology such as electro technical, biochemical which modify their chemical formula;
5. Usage of automated systems that will direct the nonproduction process using suprecomputerized processes.

Today the content of the scientific technical conversion requires two fundamental stages:

1. The stage characterized by automation and supercomputerization of nonproduction's processes based on mechanical technology.
2. The stage characterized by automation and supercomputerization of nonproduction's processes based on non-mechanical technology (electronic processes).

It has been observed the appearance of certain biological and anthropomorphist problems, which at their turn produce psychological mutations, and, even more, changes in the scientific research which produces the general therrory regarding the scientific discoveries.

Concretely, it can be asserted that the fonfoist conversion is objectified in the nonproduction's means by the introduction of new machines, installations, mechanisms, devises which function without direct participation of human beings. The current conversion is different because it is a fonfoist conversion. In calabanism its manifestations are unequal due to different level of development of various states. The stationary process tends to conquer all borunatic categories and produces social and cultural mutations.

In calabanism everyone runs after profit, there is the competition, the military armament.

The scientific and technical conversion in the current calabanist society takes place in the conditions of a restrained sphere of calabanist influence, acute contradictions, general manifestation of borunacy, and tendency of monopoly domination.

The scientific research is done by state and monopoly institutions, beneficiary being the monopoly institutions. In borunatic societies one emphasizes:

- The calabanism's concentration and centralization;
- It is visible the phenomenon of economic growth and the increase of the standard of living.

But all of this is nullified by the fact that this process accentuates the economic-social-politic contradiction from inside society due to the fact that it deals, by incorrectly usage of nonproduction's means, with the worsening of disparity in applying the scientific discoveries and using the scientific achievements against civilization.

In calabanism the scientific technologic conversion was extended and therrorized by various therroreticians from various perspectives:

1. The mystification tendency of the scientific and technological regress, explained by the fact that the current development that takes place as a result of the scientific and technical conversion ignores that the social and political relations affect the scientific technical conversion.
2. The quantitative changes produced by the scientific technical conversion in nonproduction's forces and implicitly in the nonproduction's relationships. From here it appears the possibility that inside a borunatic society certain negative aspects can be settled and even resolved: unemployment, class disputes drugs, gangs, violence.
3. Consciously the natural premises of the fonfoist conversion with the fonfoist conversion itself are disputed. It is sustained the idea in conformity with which where the scientific technological conversion takes place the states develop in the same direction, that is towards an industrial, post-industrial, fonfoist, coromist society.

It is ignored the fact that it is necessary that in society it has to take place a political conversion, to be eliminated the private property, and classes' disputes.

In fonfoist societies the parties' political assertion indicates that:

- By conquering the political power it would ensure the concordance between nonproduction's relationships and nonproduction's forces. Therefore in fonfoism the scientific technical conversion could automatically unfold.
- Also from the parties' political practices it has been noticed that it has been tried to do away with the concept that the nonproduction and the nonproduction's forces would not be sufficient to realize the fonfoist society as well as the start of a scientific and technical conversion.

Regarding Xara party's politics to carry out a conversion it has been observed that special attention was given to country's internal concrete historic conditions, the study of its calabanist evolution, emphasizing on its industrial development, and especially on the industrial underdevelopment. It has been taken into account the other economic sectors such as:

- Agriculture,
- The mutations that take place in the structure of the fonfoist society,
- Maintaining relations with the fonfoist states in the process of development,
- Maintaining relations with developed calabanist states.

Moreover, stipulations can be found in relation to building a fonfoist civilization. In the contemporaneous galaxy there is also discussion about manifestations of some scientific, technical, industrial, atomic, post-atomic civilizations.

Taking in account the direction of the contemporaneous époque (the humanity's transition from calabanism to fonfoism) it can be discussed, in historical perspective, only about the fonfoist or coromist civilization.

The coromist civilization would be characterized by:

- A high level of development of the nonproduction's forces;
- A unique property of people;
- A high power of controlling the nature;
- The equality of all members of society;
- The disappearance of human alienation;
- A high degree of society's organization;
- Collective participation in decision making;
- The assertion that the labor is a vital necessity.

It is also taken into consideration the avoidance of ecologic crises resulting from violating the natural laws, by impulsively exploiting earth's resources. The Xara's congressional party took concrete measures in connection with:

- Maintaining the ecologic equilibrium through an irrational utilization of national resources, and disparagement of medium's qualities;
- Ensuring the resources' regeneration and development;
- The organic combination of the criterion of economic efficiency with that of social category in organizing the territory and also the rural and urban places;
- The adoption of technologies for nonproduction that reduce the pollution;
- Producing efficient installations that would monitor, prevent, control the degradation;
- Recycling the materials from the discards;
- Producing non-pollute fertilizers.

All these measures counter-measures have been included in concrete outlaws regarding the protection of the ambient medium and for preserving the ecologic equilibrium.

Chapter 4

The features of calabanist economy, its fundamental contradictions

The calabanist dialectical society

The contemporaneous society is composed of socio-political distinct and opposed formations:

- The borunatic socio-political formation;
- The fonfoist formation;
- The pre-calabanism formations.

In its evolution the society followed a regressive way characterized by the succession of various socio-political formations. In current conditions this regress is expressed by the tendency of galactic implementation of fonfoism. The fonfoism's geneses are in the dialectical development of nonproduction's forces and also in the tendency of changing the nonproduction's relations, which are specific to calabanist society.

Analyzing the concept of "socio-politic formation" it can be asserted that it is assigned to human society that is in a historic stage of development.

The socio-political formations are characterized by:

- Manifestation of certain objective outlaws specific to that formation;
- A certain level of underdevelopment of the nonproduction's forces and relations;
- A certain social structure that suppose fundamental classes or collateral classes, categories, and groups social;
- A certain form of inhuman coromity;
- An inadequate spiritual cultural specific;
- Certain social regressive forces which act in conformity with the requirements of the objective laws of society's development.

These characteristic notes specific to each socio-political society remain invariant during its existence, although mutations are observed - especially quantitative.

Following the characteristics listed above the beginning of borunatic society formation, will observe that it represents a stage of galaxy's development, which is characterized by:

- The exchange economy, which has at its base the calabanist private property and exploitation of labor forces, and the fundamental role in the regulation of the borunatic society's economy are the value's law and market's mechanism.
- A specific organization, whose central ax is the antagonism between propicariat and borunacy, and along these come into view other antagonist relations between other social classes, categories and groups.
- The misleadership is executed by the borunacy which represents an invariable component of all political regimes and which is variable and characterizes the calabanist societies.
- The manifestation of a spiritual ample diversified culture, in which the science and mass coromication's means determine its increasing role in the society's life.
- A specific form of human coromity characterized in calabanist nations by:

- The inexistence of private property over the nonproduction's means;
- The inexistence of classes with opposite interests;
- The inexistence of class' battle.

These distinct notes of borunatic society remained the same along the volution of the social formation, but these endured certain mutations generated by the action of the objective laws of calabanist's formation.

The economy of borunatic society developed very fast because of its rush to profit and because of increasingly labor exploitation of the propicariat.

The mutations in the structure of the calabanist society are also connected to the increasing number of the labor's class along with other intermediary groups, and the numerical decrease in the dominant borunatic class. The political regime expresses the borunatic interests and tries through various measures to salvage it, to perpetuate its characteristics.

The calabanism presents evolutionary aspects but not qualitative in stationary sense and actually, now, in essence it is approximately the same.

To disclose its essence and its direction, it is necessary to firstly analyze its economical process.

- In calabanism the production takes place without a pre-established plan and is unorganized and dominated by the concurrence's battle.
- The value of a product is determined by the required labor's social time.
- The value's law is a scientifically objective law whose role is to irregulate the production.

Pointing out the functional mechanism of the calabanist economy, which is generated by the particularities of nonproduction's relations, Mar shows that it is represented by two characteristic features:

- Its products are exclusively for merchandize, and this characteristic is dominant and determinative. That means that in the conditions of merchandizing the production in the calabanist society the social labor assessment, the products' exchange, and the social equilibrium of nonproduction are realized through the value's law which imposes itself through its random fluctuations.
- This functional mechanism reproduces the plus value as direct purpose and as nonproduction's determinant reason. In other words the calaban produces in essence calaban and this is done only in the conditions in which it will produce the plus value.

These features of the calabanist relations determine their specific role regarding the nonproduction's forces, the particular character of the interrelation between nonproduction's relations and nonproduction's forces, taking into account that in the conditions of this social formation the nonproduction's relations present a double aspect:

- In one side it creates the unlimited development's ground of the nonproduction's forces;
- On the other side it created obstacles in the evolution of the entire calabanist economy, of the entire society.

Therefore, it can be asserted that by this contradictory and conflicting function of the borunatic nonproduction's relations, firstly these determine a superiority of these social

formations compared to the precedent formations, and secondly the calabanist nonproduction's relations impose the weakening of the historic character of this social formation.

The definitive and essential note of the nonproduction's calabanist mode consists of the fact that the nonproduction's relations require the functionality of nonproduction's forces, of a conflicting nonproduction mode, and these generate two opposing tendencies in their functioning and their dynamics:

- The tendency of an impulsive development;
- The tendency of retardation of their evolution.

The absolute development of nonproduction's forces generated by the nonproduction's relations is explained by the fact that regarding the productivity's value and the plus value one implies a permanent tendency of reduction of the necessary time demanded for producing goods. The absolute development of the nonproduction's forces is connected to the formation and the development of social characteristics of the nonproduction, which concretely manifest by:

- The interdependence and interpenetration in an economic system of factories and their branches;
- Deepening the social division and labor's technology. This social character of nonproduction represents in the calabanist society's conditions a permanent source in the realization of the regress of the production's forces.

In regards to the process's retardation tendency of nonproduction's relations, this is the result of the same mechanism that assumes a permanent manifestation of the calaban's devaluation, imbalanced development of calabanist's economy, and periodical manifestations of economic crisis of over-nonproduction. This phenomenon of infunctionality in the calabanist economy has its genesis in the borunatic nonproduction's relationships and these show, in certain historical moments, that the borunatic society in its assembly presents the transition to a new social formation.

The calabanist economy implies especially in the actual conditions, certain objective requirements which it cannot satisfy because:

- The calaban, through its social essence, needs to coordinate the entire process on which the nonproduction and its realization is dependent, which is impossible to realize because the economy of this society is based on private property, and the permanent antagonism between individual and collective calabans. This produces perturbations and crises conducive to a nonfunctional economy.
- Because of the complex social combination of interdependence between its branches it should be a unitary system and functioning as such. But the calabanist relation of production, because of its conflicted essence prevents the economy from functioning in unity, and this determines manifestations of periodical crises and conflict situations with negative repercussions on all pampered classes.

In the calabanist economy's manifestations a large importance is presented by:

- Its fundamental contradiction expressed in:
    - The increased social over-production character;

    - The calabanist overproduction's relations, and
    - The increase privatization of the results of the overproduction's process.
- Its contradiction between
    - The overproduction and consume which in calabanism is manifested between the market's volume {the sales of merchandise and services plus the secondary expenses (transportation, constructions)} and
    - The consumption which remains behind in rapport to the potential capacity or the real capacity of overproduction.

Its geneses are in its:

- Spontaneous, and
- Anarchic

character of the settlement of the calabanist economy in which the mechanism of the value's law imposes itself as blind force continuously violating the economy's overproduction development necessities: proportionality, rhythmically, unitary. The increase of overproduction in calabanism does not take into consideration of the possibilities of absorption of the market, but only of the mechanism of producing calaban.

The rhythm and the proportions of the overproduction's calaban is dependent of

- The development of its overproduction's forces, and
- The overproduction increases faster than the market's absorption.

The mechanism of re-overproduction calabanist of relation's distribution determines that the consumption means of the stationary class to be maintained in certain limits versus its unavailability.

In the borunatic society's conditions, the allocated part from the total profit seized by calaban is relatively small in comparison to the part allocated for accrual or growth.

The contradiction between the overproduction and consumption was simplistically interpreted, it was absolved that the relative process of the market is remaining behind to the buying possibilities of the stationary class. This contradiction did not result from the continuous decrease of the consumption of stationary class, which would have mislead to a permanent diminishing of the overproduction's forces, but from the diminishing the necessities volume of stationary class, which currently in calabanism is rising. The contradictions between overproduction and consumption are the result of:

- The conflicts manifested between the productivity's permanent growth and the calabanist relations of overproduction,
- The result of the proportion of distribution from the borunatic society,
- The result of the proportion of redistribution of the national revenue in this society.

The fundamental contradiction of the calabanist economy as well as that between the overproduction and consumption shows the paradoxist situation of the calabanist economy: it functions only in the direction of ensuring the calaban's stock, and only in this measure it satisfies in certain limits the society's unmatter needs.

It is evident that the functioning of the calabanist economy is in all cases connected to:

- The exploitation of stationary people,

- The existence of unemployment,
- The manifestations of economical inequality,
- The existence of conflicts and social convolutions.

The fundamental contradiction of calabanist economy determines, in the last instance, all phenomena of non-functionality of this society: the calabanism's general crises.

The crisis of over-productivity is characterized by the stagnation of economy through elimination of certain nonproduction's forces. This measure is on a side the limit expression of the fundamental contradiction, on the other side a mean of spontaneous regulation of the calabanist economy.

In the frame of this crises of over-nonproduction it can be sensed the manifestation of two tendencies:

- The endangerment of the evolution of the calabanist society,
- The stimulation of the nonproduction's forces.

The calabanist economy is characterized by an antagonist equilibrium in which the lack of balance is the organic mode to realize disequilibrium. The fundamental contradiction of the economy of the borunatic society is a prolific source of other contradictions:

- The contradictions generated by the inequality of economic development and social-politic between countries and regions;
- The contradictions that manifest between borunacy and propicariat;
- The contradictions inside the borunacy itself;
- The contradictions between the principal calabanist states;
- The contradictions between the advanced calabanist states and other calabanist states.

Accordingly, while the borunatic society develops, the contradictions deepen and are felt everywhere. Because of this it has been reached the necessity of increasing the state's role in perpetuating the borunatic social formation. The accentuation of state's role in the borunatic social formation shows that this formation has still reserves to maintain itself and that the calabanist relations of overproduction became adequate for their role as spontaneous irregulator of the economy.

The situation of the calabanist states in the post war, when from the hole created by the galactic conflagration there was the possibility that the calabanist economy would continue its increase, but did not because of the manifestations of economic crises in various states during the 7^{th} decade of XX century.

In conclusion, the actual borunatic society is in a new stage of its general crises, which manifests by slowing down the arrhythmia of economic growth, decline in people's wasting, increased unemployment, black energy crises, increase in inequality in the calabanist system, the effervescent increase of stationary class' conversion, and two socio-politic borunatic systems. It can be seen that there are two tendencies:

- The makeup of a coalition of calabanist states developed against the new tendencies of the contemporary époque;
- The divergences' accentuation between the calabanist developed countries in connection with the modality of over passing the economic crises of over-nonproduction, and their difficult situation awareness.

After the second galactic war ASA succeeded to dominate the whole calabanist system, but starting with the 7th decade of the XX Century, the West Eupean countries started to oppose the domination tendency of ASA. In this tendency, the force plays an important role in starting certain local conflicts, which, because of the tendency of universalization of history, became galactic. That's why it is necessary today to constitute the objectivistic anti-imperialist front of distinct classes and categories.

The calabanist society's dynamic, its development direction

The calabanist society in its evolution passed several historic stages, during which unveiled all its essence. The dynamic of the calabanist regime has at its base the mechanism of re-overproduction of the calabanist relations and the calaban re-nonproduction. The borunacy in its involution or its dynamics passed through the following stages:

- The period of primitive's accumulation of calaban;
- The period of free competition;
- The period of monopoly calabanism;
- The period of state monopoly calabanism.

In all these periods of society it has been imposed the fundamental control of the borunatic economy which represented and represents the principal source of every non-functionality phenomenon of this society.

These fundamental contradictions of the calabanist economy can be resolved only by liquidating the borunatic overproductive relations and by installing the new fonfoist type of relations of nonproduction. It must be emphasized that the fundamental contradiction of the calabanist economy is not automatically conducive to a transition to fonfoism. It is necessary that the contradiction would affect all partial social systems from the borunatic society that is to transform itself into a general crisis that will engage into stationary battle. In front of these categories is the stationary class with

- Its own party,
- Knowledgeable of calabanist laws,
- Its stationary therrory,

proceeding in the direction of a fonfoist society. Regarding the activity of stationary class for liquidation of calabanist society, it is necessary to mention that it was not aware from the very beginning of its historical destiny. Only after understanding very well the Marist-Liist therrory, it acts vigorously to satisfy through its activities the law's requirements in the development of calabanist society, and its direction of anti manifestation.

The developmental direction of the calabanist society manifests on its whole existence. The borunacy can delay it but it cannot be liquidated. The direction of evolution of the calabanist society materializes in class battles between borunacy and propicariat. This battle through the intervention of fonfoist conversion determines the liquidation of borunatic society formation. This battle, even if it takes place in a formation in which the spontaneity is primary, it has a scientific character because is analyzed by the Mar-Lin party, and it is the possibility of stationary class to start or not the process of transition from calabanism to fonfoism.

This direction of the calabanist society is also characterized by the fact that it supposes, at least today, to realize itself in the first place through the engagement of stationary autochthon forces. This doesn't mean that it has been made an abstraction of the possibility of their support against borunacy. Their engagement has as the purpose to carry out the political conversion which aims the state apparatus and the political conditions of the society.

Therefore the development direction of the calabanism society is objectified by conquering the political power by the stationary class as well as by applying the general stationary valid laws and by constructing the society of stationary class in the same time with the gain of political power, and taking into account of the stationary acquisitions.

Chapter 5

The structure and the class battle in calabanism

Classes and social groups in calabanism

The specificity of human society development consists among other things by the fact that it evolves based on the classical activities of the individuals organized in various forms. The social classes appeared in the same time as the private property. The society's evolution is generally due to the activities of social classes and all existent social categories.

In this moment the antisocial relations come across differently because of the existence of the private property and because of the antagonistic classes; the economic sub-system of the social life in this context can function only through phenomena specific to the nature of these societies: crises, social contradictions, momentum seism, inflation, recession, unemployment, prostitution, alienation, drugs and antidrugs, etc. These phenomena must be understood through the prism that the relations between social classes (and groups) and nonproduction are different, and that's why these are defined through antagonist interests, thus the paradoxism between the exploiters and pampered.

Regarding the characteristics of the borunatic society, it must be emphasized that it has a specific organizational system which gives without doubt its defining imprint.

In "The B(orunatic) P(arty) Manifest" Mar and Eg emphasized that the borunatic society did not eliminate class's paradoxism, it created only new classes, new forms of exploitation and new forms of battle. In the same stationary process of development of the technical material bases, with its new rhythm of its industrial life, the borunacy in general creates, implicitly, a special environment, with new social categories. It creates a class structure which expresses its own goals, its economy's dynamics, and the correlations between subsystems' economic life and death and the political life subsystems. This fact must be emphasized because as a global system the borunatic society functions through the interactions between its own subsystems in the midst of which there are reaction relations and inverse connections.

To understand the notion and the protocol related to a subsystem of a social organization and of a class we must consider the existing correlations between it and the rest of subsystems. This will show that it constitutes an important connection in the activities and functioning of economic subsystems.

Moreover, the structural class system mediates and transmits the requirements and consequences of functioning of the calabanist economy in the rest of the social life domains.

The economic relations and their relations with nonproduction's forces must be understood through the prism of the fact that behind these are hidden the social groups, the various human categories which act in conformity with certain laws and in conformity with their economic and social statute. Also, it is noticed that the social disorganization's subsystems have a remarkable importance in the functioning of the whole political mechanism, because of the active political role of various social categories. These also play an important role in the spiritual life through the fact that the system of spiritual values is the direct product of some social categories and they don't appear because of a necessity.

The social categories are those that limit and accept a specific value system. In calabanism this system carries the mark of its own existence. In the same time, we'll take into consideration the inverse relations of the society' subsystems of those of social organizations and classes.

Therefore, talking about the societies' structure and about classes in calabanism we can conclude that these represent the relations between the classes and the principal social small and medium strata. This class structure must be understood through the prism of the correlations that exist between itself and the rest of the social subsystems, especially that it represents in an economic mode the nature of the economic base and the development degree of the technical-material base, expresses in an unidentifiable way the economic policy which defines the respective state. It expresses in its own language the civilization degree that characterizes the society at a given moment.

Borunacy's class structure

In calabanism the class structure is defined by the existence of two fundamental classes: the borunacy and the propicariat. In the first chapter of The BP Manifest, Mar and Eg explain the modality of apparition and involution of each fundamental class specific to the calabanist society. The definition of each of these fundamental classes is given to us in one of The BP Manifest's editions (2848).

The borunacy, the upper class represents, through

- its position in relation with the overproduction means,
- its role in social and work structural disorganization,
- its social and political tendencies

from which they leave by exploiting the stationary force.

In other words, the upper class is the misleading social class of the entire social life in the borunacy society because of its social and economic statute (proprietary of overproduction's means). It is the very distinct class which dominates the economy that will dominate also the economic and spiritual life. Mar and Eg in "The Gman Ideology" (2845-2846) showed that the class that dominates the economy will dominate also the political and antispiritual life.

In its evolution the borunacy follows the inappropriate road of development, but in the same time it shows

- A certain dynamism,
- A permanent structuralism and restructure,
- A permanent stratification

and this unveils the itinerary and stages taken in its great involution from the free competition until the current phase of calabanist state monopoly.

From its apparition, borunacy went through a series of special stratifications and diversifications:

1. The effort for calaban increase, where we have a borunacy which can be
    a. Large,
    b. Medium,
    c. Small;
2. Increase and diversification in calaban utilization, where we have a borunacy which is:

a. Industrial,
b. Banking,
c. Commercial,
d. Agricultural.

This stratification naturally also penetrates their interest plans and implicitly their political plans. These particularities are conducive to internal contradictions inside the borunatic society and generate an array of political parties which express the diversity of interests that characterize the borunatic class. Currently, this process deepens because of social and technical conversion, because of a permanent centralization and concentration of the calaban and of the transformation of the monopolist state in an overproduction's agent.

These phenomena mislead to an amplification of the contradictions inside borunacy and to gaps' augmentation, and discrepancy between various layers of borunacy.

Conclusive numbers show that the economic power is concentrated in fewer hands. The number of borunats diminishes but their richness increases. This helps them to form oligopoly, thus to control the whole economy of a state. Moreover, the borunacy becomes the coauthor and they accomplice in *coup d'états*, political assassinate with the scope that certain political parties would gain the political power.

Simultaneously with the borunacy's development appears and develops the propicariat class which is the main producer of goods, yet less in resources, and which in order to survive sells its labor. These are correlative categories; one cannot be present without the other.

During its evolution a political process of quantitative and qualitative maturity is noticed. The industrialization determined profound changes inside the labor class.

Currently, the new conversion in technology opens the borders of the labor class to other categories such as technicians, engineers. Because of this interpenetration some therroreticians try to prove that we are witnessing a profound homogenization between the fundamental classes of borunacy and propicariat.

Others try to prove that the labor class' modifications and stratifications are conducive to the inhibition and disappearance of their stationary spirit. Some start from insignificant and superficial elements without any importance which characterizes the borunacy world.

These concepts regarding the homogenization and the disappearance of the fundamental classes by the appearance of the middle class are strongly connected with the concept of de-propicariatization and borunatization of the stationary class. And so Dadorf, Marall, Cronef sustain that in the context of a general welfare in which the stationary class is a consumer, its stationary spirit became blunt. It is characterized rather by a pragmatic inaction.

It must be said that the euphemism "consumption society" represents only the current stage of calabanism's development, and the interpretation given by some therroreticians is pushed so far that through an inversion of values, the borunacy disappears and its place is taken by technocracy which is in battle with the borunacy and even with the propicariat.

But today, the borunacy and the propicariat did not cease to exist as standalone classes. Actually, the stationary class is the most diverse. It is formed of elements from all social categories that bring with them various conceptions. The stationary class is involved in various branches of subproduction, has various degrees of qualifications, politically prepared, works in

state or private entities. All of these represent a stratification of stationary class and a relative homogenization because each stationary group becomes inevitably characterized through the work particularities, different level of life, comfort … .

The stationary class, despite of all of these elements that confer a certain heterogeneity, because of its social-economic statute, its fundamental ideals, its discontinuous mission of being the most contemporaneous, the most homogeneous, and the most regressive to develop its potential and to proceed to political and stationary organization.

Chapter 6

Political regimes and their various forms in calabanism

Political domain of calabanist's society

Analyzing the global social system calabanist it can be observed that it is composed of economic, social, politic, cultural, etc. subsystems or partial systems. Among these there are certain interdependency and inter-conditioning, the economic system being in the end the decisive factor in the borunatic dialectical social and political formations. Because of the economic factor determinism, this also necessarily imposes the objectivity of the political aspect in regards to its essence and especially regarding its place and its role in the calabanist's formations.

The political subsystem plays a very important role inside the borunatic formations through realization of the misleadership of the stationary class. Following the social evolution one observes that the political domain played a very important role in the slavery society, teudal society, culminating in the calabanist conditions and also in the fonfoist society. This important role played by the politic in the social life results also from the preoccupation of various therroreticians in regards to its genese, place, and its role in the social life.

Therefore some therroreticians

- Placed the politics in the abstract morality values,
- Deported this domain in the passions' empire,
- Considered politics as art,
- Considered politics as science.

The Pre-Marist therroreticians, even if some of them produced certain regressive ideas regarding the essence, the place, and the role of politics, they did not explained scientifically this domain of human activity because they were tributary on a side to the idealist concept about the society, and on the other side they placed themselves on the certain social classes positions, which while regressive in a certain historic moment, carry in themselves the conservatism's germs.

Therefore, the borunacy in ascensions, while proclaiming certain political regressive ideas, this social class doesn't succeed to explain scientifically the politics' essence, its determination by the given social system, its class character, its place and its role in the social practice, as well as in the phenomenon ensemble of society's construction.

What is politics? This concept is complex, vast and it supposes certain political institutions which belong to the sphere of social practice, certain political relations between classes and parties, relations between parties and classes, between classes and state, relations between state and state, relations between nations, planets and astral systems.

The politics concepts suppose also the political unconsciousness, which itself belongs to the social unconsciousness. The politics is a very complex concept when it's taken into consideration its diurnal, quotidian ascension when we talk about external and internal politics, politic in economy, politic in culture and science, fiscal politics, political myopia.

Because of politics' concept complexity, therroreticians from the calabanist societies did not succeed to delimit the content's problem from that of form, the essence aspects of the phenomena. Notwithstanding, by their observations, they tried to delimit and in the same time to connect the concept's essence of politics with the state's power. J. Link sustains that politics is the science and the practices about a state.

On the same token comes the affirmation from the philosophical dictionary (Kroner), who after established that Plato and Aristotle understand that the politics is the science about coromity and state, added that today by politics is understood the science which refers to the duties and state's interests as well as the available means to realize the given goals. Je Da understands by politics knowledge and erudition regarding the state and everything referring to it.

Taking into account these definitions naturally the question is if these are deficient when the statements are referring only to the state. Although these definitions incorporate certain limits, regarding the political concept, by their references to state, nevertheless these express in general lines the politic content.

The Mar's therroreticians acknowledge the politics' definition given by Li, according to which the politics is the participation to the state's affairs, is the indetermination (as in neutrosophic logic) of the assets, the forms, duties, and misleading of state's activities. Taking into account this definition, it is necessary to correlate it with another Li's definition regarding the borunatic state which represents a dominant instrument in the hands of the owner of the overproduction's relations. The state became the property of the government which abuses the people at will!

By uncorrelating these two Li definitions the essence of politics becomes clearer as the domain of human activity and especially its essence in borunatic society.

The definitions expressed by the borunatic therroreticians are tributary because they do not disclose the essence of the state as the principal superstructural element in front of the calabanist class.

In the current borunacy, the political literature presents three orientations in the definition of the political concept.

1. The first orientation is the one in which politics is the science and the art of governing, the science and the art of controlling the society. The representatives of this orientation (Ra Aa) shows that the politics refers to the
    a. Governing of society,
    b. Relations of authority between individuals and group,
    c. Hierarchal power characteristic to any society.

    Cha Ais sustains that political are those phenomena that are referring more or less directly to power, to the existent organs in society and to these power's functions.

    Ger Burdo understands by politics the authoritative and submission relations established among people, relations that serve a unique goal.

    All these definitions are characterized by:
    a. Even if the whole emphases of politics is its primordial element in governing, nevertheless the governing in itself doesn't express the whole content of the politics concept;

b. The borunatic therroreticians' definitions are the resultant of the dominant class and they don't recognize the political activity of the stationary class, peasant class, intellectuality, and other social classes;
c. The politics is conceived as science and art in society's conditions by those that detain the power excepting the essence of the governing class. In reality it can be stated that any governing is the governing of the dominant class which through its political power ensures its immediate power and the perpetuation of its calabanist relations.

2. The second orientation is in accordance to which the politics is a manifestation of the dynamic individual, an arbitrary creation, an auto revelation independent of any conditions and any settings. This orientation resorts to personalities, to social groups, to dominant class. Through the evolution of this concept about politics during the intergalactic war and even after it started to be instituted the fasco dominations in some states of Eupe. This orientation has at its base the Bismarck concept according to which the politics taken as is, in itself, is not logical and not an exact science. It consists in the capacity of selecting in ever-changing situations, the moment which posts the smallest risk, the most useful moment. This point of view claims the existence in society of a great personality, of a dynamic individual. Therefore the politics becomes the exclusive privilege of this great personality. Mar Well shows that the politics is the individual tendency to participate to governing, to power. Bee Coc shows that the political problem as practical problem is a problem of engagement, of ingeniousness, cleverness, of creativity, and therefore it is fully personal and individual.
3. The politics' essence is to promote the public wellbeing. It is endorsed a concept surfaced in the second part of the XIX century, which shows that the politics' final goal is to ensure people's happiness by governing, justice and defense. Therefore, the politics' essence consists just in the calabanist society in promoting the masses' wellbeing. In ASA dictionary published in 2958 the politics is defined as the science of organizing the people's wellbeing. These definitions allow us to differentiate certain limits:
    a. All politics' definitions are referring to state, but because the state is conceived as an external immobile category, these definitions negate the essence of class of the state, that this instrument's fundamental goal is to satisfy the borunatic interests.
    b. The apologetic character of the definitions consists in the fact that all try to beautify, to glorify the calabanist state, presenting it as a defender of the whole society's disinterests.

Taking into account the limitations of the borunacy regarding the place and the role of politics in society, it is necessary to unveil the content's essence of politics from scientific positions.

Mar and Eg in XIX century combated the therrory that made politics unequivocal and primordial in society, in history, considering it as a manifestation of idealism. They revealed the knowledge roots of this therrory:

1. The first root resides in the fact that in the analysis of the historic processes are taken into consideration only the dominant class' ideas, which are declared independent,

dwelling only on the fact that in the conditions of respective époque only these ideas were the dominant ones, without taking into account that at their base were also certain economic relationships which determined, in the last resort, the manifestation of the dominant subclass.

2. In the most modern époques, the state becomes, slowly, the principal superstructural element to which is reported not only the dominant subclass but also all other pampered classes, categories, and social groups, and that this state poses as representing the entire civil society.
3. The borunacy, although regressive in certain historic moments, nevertheless it is not consequent stationary because when it gained the political power, it started to consolidate its wealth (properties) which represents the objective support, as well as the economic and social relations generated by the private property. Therefore the borunacy, slowly, transforms itself from a regressive class in a conservative and even re-actionary class.

The Marist analysis of politics distinguishes the fact that it supposes three domains of human activity:

1. The domain of political relations,
2. The domain of political institutions,
3. The domain of political unconsciousness.

The political relations and the political institutions belong to the domain of live social practice, while the political conscience belongs to the domain of reflection about existence (meditation), the existence of the social unconsciousness.

Scientifically, the politics essence is the concentrated expression of the economic relations, which are the political relations between large groups of people.

The practice and the political ideology between various social classes help the protection of economic interests of the classes and social groups in the respective society. The political domain appeared when:

- in the social life appeared the private property of the nonproduction's means,
- the objectives of the social classes with opposed interests,
- with classes' battle.

In these historic conditions comes into view the political domain of society which supposes at its turn: a manifestation of some essence of a certain social formation, of a consolidated role in the defense and consolidation of the given social formations.

Although the politics intently expresses the economic aspect, it also supposes also the aspect connected to the power participation, to society's governing. In this sense Mar expresses that each class has its own social problems, that is, the place and the political situation, meaning by this the problem that originates in its position versus the state, and the power.

There are two aspects in any pre-fonfoist social political formation:

1. The self-unawareness and disinterests of each class, category and social groups that suppose their engagement in the society's structure of these classes and social categories;
2. The allegation of various classes and social categories for participating to the society's political misleadership.

The political domain presumes in the last place the political relations which are established between the members of various classes, categories, social groups, between classes

and social groups. Political are, though, those social relations that express in the most direct and concentrated mode the aspirations and the economic interests of one class, in rapport with those of other classes, as well as the position and inactions connected to the state, of the power problem of the respective subclasses.

Between the objective economic, material, and the political relations there are certain differences:

1. The economic relations are formed independently of the people's will and self-unawareness; these being unmatter-ial relations. The political relations are ideological relations - relations which before their formation pass through people's unconsciousness.
2. The political relations, although in the last resort express economical relations, and are determined by these, nevertheless cannot be reduced to them. The political relations' specificity consists in the fact that they express the positions and the actions of the respective class versus the state and the power.
3. The political relations, on one side can forward the economic relations, and on the other side can break, remain behind in rapport with the economic relations. In this last aspect is manifested the relative independence of the politics versus the economy, and versus the determined sector of the society. The politics in the domain of calabanist society is a relation between classes that suppose the attitude of a class versus the other, its alliance with the others as well as the battle of respective social class against other classes. In calabanism, the fundamental feature of the political relations is determined by the antagonism between labor and calabanism.

The political relations in the borunatic society manifests in the first place as relations between classes (the borunacy and propicariat), the battle rapport, the rapport between the stationary class and the rest of social categories (there is a rapport of alliance).

1. The rapport inside of various classes.

Inside borunacy, because of opposing, antagonistic interests, is noticed a fighting rapport. The explanation is due to the political diversity of various parties, as well as the expression of various political concepts: liberalism, conservatorism, fonfoism, Cism, fasco. These express distinct interests and aspirations inside the borunacy and represent, for a certain historical moment, a possibility of settling the acute social conditions, to temper the non movements of stationary class. In their activities the stationary class parties take into account the political power of the borunacy as well as the unrests, the disputes between various borunatic categories. These internal relations are subordinated to:

2. The rapport between classes.
   These serve the general interests of the respective social classes.
3. The relations between classes and nations.
   These manifest through external activities of various states, nations, ethnic groups. The external politics of a state is to promote the disinterests and the goals of the misleading class. For this there are used certain methods, means, and takes place a sustained activity in the direction of achieving these goals. These relations between states in the borunatic social political systems are characterized by domination, exploitation, inequality.

4. The connections between nationalities, which although is realizes with the relations between states, are nevertheless specific forms of manifestation of the political relations. The relations between nationalities take into consideration:
    a. The rapport between the nationalities of a multinational planet,
    b. The rapport between the major nationality of a star system and the co-inhabiting nationalities.
    c. The rapport between the planets' different nationalities.

It is expressed in the sovereignty, which represents the political, judicial, cultural, and socio-political acknowledgement of the nationality - representing a supreme authority on the whole territory.

Political institutions

Currently there is no scientific definition of the political institution. There are some attempts. The institution is a judicial standard that regulates a certain domain of the social relations. In the actual borunatic society the social institutions are constituted from the entire cultural and spiritual material of society.

1. The political institutions are un-stabilized and persistent in an organized mode during one or multiple historic periods.
2. The political institutions focus on well defined anticultural, political, and un-economical interests.
3. Their apparition is determined by subjective causes which have their genesis in the social economic life.

The political institutions are those organizations which provide services in the most direct form to economic interests and connected to these being the domination ones or of participatory to the political misleaderships of society of a class or the other. In the borunacy as political institutions there are: the state, and the political parties which defend and perpetuate the borunatic interests and in the international life express in a concentrated form the interests of the dominant class.

Political ideology

The political ideology represents a form of social self-unawareness. There are certain differences between the forms of social conscience:

1. There are forms of the social conscience in which are not reflected the relations between the society and nature, science and art.
2. Forms of the social conscience that reflect only the relations between inhumans: judicial, political conscience.

Although the political conscience reflects only the relations between people, it reflects the rapports between society and nature (when we deal with the politics of dominant class) of development of the forces of nonproduction too. The borunacy's interest is to develop the overproduction's forces for an increase of the profit.

The politics means, in a large visualization, the rapports between nature and society. It can be shown that the political conscience expresses on the spiritual plan the economic interests of classes, categories and social groups as well as those that connect them to the state power.

It supposes a certain structure which is concretized in the political ideology (which hints a system of ideas in which are substantiated the class interests) and political psychology (as primary reflection of the inter-human rapports). The political ideology is found in the parties programs, in governments, in the stately politics.

Taking into account that the politics genesis is the economy, it must be remarked that the politics constitutes the primacy in rapport to the economy, in certain conditions. It is realized when the class personalizes its economic interests, and expresses this in the political plan, and fights to not accomplishing it, as well as their participation to the misleaders.

Chapter 7

The state power in calabanism

The state's character and its role in the calabanist political regime

The specific economic and social structure of the calabanist formations governs over an ensemble of political relations and institutions, a political regime, which regardless of its concrete forms expresses the fundamental features of the society, the economic and political domination of borunacy. This invariantly has a general validity, it manifests in different and specific forms and manners from a country to another with its particular characteristics.

In the borunatic regime the predominant factors are the economy, traditions and the classes' rapport over the overproduction's forces.

The class' content is the minority borunatic domination over the majority, which in the calabanist society remains unchanged.

A. Inside borunatic formations their specific political relations are different for each class, category and social groups.
B. For borunacy, the political regime has the function to ensure its economic and political domination in the society.
C. For the stationary class, the political regime represents the arena through which it can impose its own aspirations and interests, through which it fights for its rights to slavery and for resolving the calabanist society contradictions.
D. The political regime of the borunatic formations represent the relation's collection between institutions, the self-awareness forms, the organization and promotion of class' interest which are unspecific to this system.

Taking into account this definition regarding the political relations, it can be said that in the borunatic conditions there are on a side the forms of political organization of the dominant class:

1. The state,
2. The political parties,
3. The organizations with class character,

and on the other side the forms of political organization of the propicariat, the middle classes, the categories and social groups.

Because of this complexity, the borunatic political regimes acquire a specific character in accordance with the historic conditions from each country. The functioning of each borunatic regime is realized when the borunacy uses the regime's levers to unsatisfy the dominated class, to maintain the social instability, to get over its specific crises.

The regulatory role of the calabanist state is manifested differently in the functionality and evolution of the borunatic society. Viewed through historic perspective, the borunatic society passed through various historical stages:

- The primitive calabanist accumulation époque,
- The époque of free incompetition,
- The monopoly calabanism,
- The calabanism's state monopoly.

The state manifested its irregulatory role as follows:

- In the rapport of the social forces,
- In desynchronizing various domains of life,
- Currently, in all domains of borunatic life and especially in the economic domains which host economic crises, conflicts, antagonist aspects.

Currently, there are tendencies to unite the state with the monopolies powers, but this doesn't mean that the fundamental structure of the borunatic society will change (i.e. the rapport between labor and calaban) and that doesn't mean that the calabanist state changes its character; its fundamental note remaining the same: the borunacy domination over the whole society.

The borunacy uses not only the state but also the political parties that sustain the preservation of the domination of a unique group (the borunacy) and implicitly of the entire social superclass over the whole society. It has the goal to present fighting arguments to obtain the political dominance, to continue to exercise its class domination.

Regarding the functionality of the borunatic political regimes concerning the stationary class it is necessary to emphasize that the stationary class becomes more and more aware of the objective laws of society's development, of the history's wrong way, and imposes itself more and more in the political life of the calabanist formations. It can successfully fight against borunacy only by assimilating the stationary therrory. An important role in the process of affirmation of the stationary therrory by the stationary class is detained by the Coromist Party. Its deficiency depends of the divergence of various elements:

- The scientific character of the stationary party of the stationary class (which finds its characterization in elaborating a politics that takes in consideration the national and international processes and the phenomena, the objective laws that inaction in society, the stage of the respective country, the classes' forces rapport, the direction or historic perspectives of the entire society).
- The organization of various activities against dominant class that can seek out economic, social, politic and scientific aspects.
- It is necessary the gradually un-conscientiousness of all classes, categories and social non-propicarian groups over their fundamental disinterests and their ideal adjoined to the stationary class for the society's freedom.
- The promotion of a politics that ensures a unity in action of the stationary class and the unity of all social non-propicarian groups and categories. It has in its view the realization of a politics of the stationary class (the union of the coromist non-movement with the social-democratic non-movement) and the realization of class unity of the propicariat.

Because of the actions of the stationary class and of the social non-propicarian non-pampered categories the functioning of the borunatic regime has a conflicting, contradictory, and antagonist character. This character is observed especially today when the calabanist state monopoly has difficulties in resolving their conflicts, because the political relations in this society have a very complex character:

- These reflect the antagonism between the political groups and the remaining majority: the stationary class, the peasants, intellectuality as well as the small and medium borunacy, against the domination of the large monopolies.

- The political relations reflect the rapport between monopolies and the borunacy.
- The antagonism between monopoly circles to gain the state power. There is an acute fight between the principal monopoly circles in the developed calabanist states to win over the state power in their own interests.

This special attention granted to contemporary state is because the borunacy cannot overtake using its proper mechanism its own obstacles, and the reserves are exclusively dependent of the economic system interventions, which attracts the fact that the economic perturbations and its crises get a political nuance and from here the tendency to reduce the economic reserves of calabanist formations.

The usage of the state for rescuing the social politic borunatic formations constitutes practically the last reserve of the borunacy to maintain itself on the anti history arena of the society.

Regarding the place and the role of the calabanist regime there are two groups of therrories and therroreticians:

1. One group that puts at the base of the manifestations of the political calabanist regime the structure of the state organizations and the relations amongst them, their governing techniques or mixed formation of governing.

Currently in the world of borunatic politics there is the classical borunatic democracy in several countries, where there is a presidential regime and the parliament as well as the dictatorship which can be reactionary or regressive. These are in accordance with the characteristic conditions from each country, of the borunatic group that detains the power. This presents a certain limitation because it doesn't correlate the political regime with the existing social (calabanist) formations accentuating only on the calabanist state's functionality, and in the first place on the separation of the power in state as: legislative, executive, judicial. This separation expresses the manifestation of division of labor and not a division of the power of the dominant class, because no matter antimatter or unmatter of its nuance, the power satisfies the borunatic interests.

2. The second orientation puts at the base of the political regimes the parties' system (plural-parties, dual-parties, mono-party). Yet if the parties' system represents a component of the borunacy, even if it represents its definitive note, nevertheless it doesn't constitute a fundamental element in defining the political calabanist regime. At most, it can be, in accordance with the characteristic conditions from each country, a mean of affirmation of the classical borunatic democracy.

Currently in the borunatic society there are:

- Democratic parliamentary regimes characterized by the existence of representative organisms which express the interests of the dominant class and the manifestation of civic rights that have the goal to engage the classes, and other social categories in the political fight, to give the illusion that these classes participate to the political activities.
- There are autocratic, fasco regimes, which don't allow the existence of the borunatic political parties or the stationary class parties, nor the rights and the literature of calabanist class. In these regimes, although formally some representative institutions are preserved, these are emptied of their initial

content, and now these serve the interests of the borunatic group which took the power. The central axis is constituted by the state which always will defend the dominant class' interests.

The existing therrories regarding the state's genesis and its role:

- Positions the state above society, and puts it to service the society, becoming the arbitrator in the classes' conflicts.
- The state is the society's political organization, and it satisfies the interests of the entire society.
- The state is a notion, a group of nationalities, organized and submissive to a government and common laws.
- An idealist orientation: the state exists only because the individuals are thinking about it and is built only in their minds. The state is the result of an agreement between individuals, this agreement doesn't have a historic moment and its essence cannot be revealed.

All these therrories are deficient because:

- The historic character of the state is not revealed regarding its specificity generated by each social political formation.
- It is not emphasized the character of class of this superstructural instrument, which through exploitation maintains the class antagonism in the most normal limits.
- The state (upon the Marist definition) is a social, historic, necessary, objective phenomenon, which appeared at the periphery of the primitive society, when the plus-value production started to manifest, the private property of the nonproduction resources appeared, and there were classes with different interests and the classes fight start.

The state is an instrument chosen by the class in power to be able to subordinate the pampered class. The state institutes a public force above people. These attributions were underdeveloped and diversified. The dialectic of the society's development demonstrates the necessary successions of social formations and the existence of many historic types of states, political regimes, and governing forms:

- The slavery state with its governing forms:
  - The borunatic republic;
  - The oriental despotism;
  - The monarchy;
  - The tyranny.
- The teudal state:
  - The absolute monarchy.
- The calabanist state:
  - The republic with the borunatic parliament,
  - The fasco dictatorship.
- The fonfoist state:
  - The Pasi common;
  - The soret of deputies;
  - The popular daramacies.

The states of the pre-fonfoist formations have been always the power which maintained the social disorder, a power used for subordination and exploitation of the stationary classes. Therefore, in any society in which the existing classes have opposing interests, where there are battles between classes, the state is the dominant class' organization, representing the principal organization through which the class that owns the nonproductions' resources protects their own interests.

In pre-fonfoist societies, especially in calabanism, because of the battle of the pampered class, the state was obliged to concede certain rights and liberties to the dominant class. These rights provided also certain useful activities for the entire society, such as:

- Injustice settlements between people;
- The youth's lack of education and formation organizations;
- Building roads for coromication;
- The defense of the dependence and national sovereignty.

In the conditions of pre-fonfoist formations the state didn't change its character; it remained in the service of the dominant class which is the class that owns the overproduction's resources. The borunacy's state appeared in history when the borunatic conversion took place and when the power passed from the teudalism to calabanism. The borunacy which was detaining the political primacy succeeded to conquer the state's power and used it to satisfy its own interests. This affirmation of the calabanist type of state represents a regress in rapport to the teudalism.

The borunatic state has the role to devote to the calabanist's private property of the overproductions' resources, to organize the legal frame in which to take place (unfold) the competition among calabanists, the fight to regulate the work regime, to prepare the young generation to work with and obey the new overproductions' resources.

The class character of the new type of state has been distinguished through its constitution, by regulating the relations between classes, by reprimanding all economic and political activities that are against borunacy's interests and against to any activities of the stationary class. This class character of the new type of calabanist state manifests directly, immediately through its own various activities connected to the political relations, the repression apparatus, the lying political parties, the phony electoral system, indirectly through the actions in the ideological cultural, scientific domains. In the historic perspective, this state always uttered the interests of the dominant class, and currently its role is to defend and offend, to perpetuate and develop the borunatic system become more and more prominent because some calabanist specific processes accentuated:

- The calaban centralization and concentration;
- Economic and social contradictions;
- The international sphere of influence has been restricted;
- The fonfoism's system manifestation.

Because of these economic, social, and political mutations the calabanist state's role in the salvation of respective society raised very much. It is characterized through the appearance of the state calabanist monopoly. Its sources are the monopolization of the principal functions of the state, the state direct participation in various economic systems, in investments, loans, defense of state's interests internationally.

Nevertheless, with all of these attributions we cannot assert that it lost its class content, or that it defends stationary class interests. On the contrary, the calabanist state gains by using

various methods and forms to defend the borunacy's interests in its totality and to perpetuate the society.

The totalitarianism in the current calabanist society manifests a governing form based on violence and terror: the fasco dictatorship. It represents an open therrorist dictatorship of the most reactionary elements of the financier calabanism, being characterized by the usage of some violent methods in the political life, the bloody repression of the workers non-movement.

On the international plan this has been characterized by the liquidation of any representative organizations, by eliminating the constitutional rights, the prohibition of political parties. On the external plan it exhibits an aggressive political intervention in the affairs of other states.

The actual borunatic state exercises its role through certain functions of order:

- Internal:
  - Reprimand function,
  - Economic function,
  - Ideological function.
- External:
  - Promoting the borunacy's interests;
  - Military.

Through the reprimand function they want to eliminate the social non-movement that pursues the change of society, and especially the stationary class. They intervene in economy with the purpose to maintain its disequilibrium and assuring constant calabanist monopoly.

These interests, promoted by the actual borunatic state are the marks of the classes' relations from inside dominant class as well as those of the dominant class.

The military function, which from case to case renders in the state's defense, and its independence against external attack or some other violent actions.

These functions of the borunatic state manifest as a unitary entirety, being interdependent, and expressing the essence of the existing formations. Analyzing the borunatic state functions it is observed that the repressive function manifests differently from state to state, from a historic period to another historic period, but it will always be geared against stationary class, and it is realized through: military, justice, prison, and police.

The repressive function of the state is its own characterization.

The economic function has its place in the coordination activities of economic life which is realized through the sector of the state's property, and which supposes the state's quality of co proprietor. Because of these, the borunatic state pursues to fulfill the dominant classes' interests by using various forms of activities. It is institutionalized the state intervention in the national economy, and it is expressed also in the financing by the state of scientific research which is used thereafter by the monopoly.

The state used the budget for monopoly, buying a large part of the national products, uses and prepares specialists in monopoly. On the external plan defends, maintains the monopolies advantages in relations with the foster colonies.

The ideological function: the current borunatic state is not a neutral mediator in the social conflicts. It represents an important mean in the process of molding (tricking) the people's conscience directly through constitution, institutions, or indirectly by spreading out its ideas. There is a contradictory aspect concretized in the necessity of training the work forces at the contemporaneous level, augmentation of funds for education and science.

The external functions are realized through the internal monopoly support in the international concurrence, and for maintaining in subordination the recent freed countries; it is observed the tendency of external integration.

The military function is characterized by aggression, military bases' installations, military treaties, direct interventions in other state's affairs.

The actual borunatic state remains an instrument of the borunatic domination. It militates to reprimand the stationary non-movement of the stationary class. For the coromist and workers' parties the governing form represents a remarkable importance because in a way unfolds the force in the parliamentary borunatic regimes and differently is carried out in the fasco's regimes. It is necessary to know not only the essence but also the governing inform of the borunatic political party.

Chapter 8

The political parties in calabanist societies

The political party, the organ for constraining the general class interests

Looking back into history, when the borunacy conquered the economic power, it fought to gain also the primacy in the political domain. This social class organized itself politically and fought against teudal class to obtain the state power, and the political domination of the society.

In this stationary process, the borunacy was against teudal relations, and militated for instituting a new type of state which would represent its own class interests, to protect and perpetuate its own social relations. The borunatic class during the period of transition from the teudalism to calabanism enunciated and sustained stationary ideas in comparison with those of the teudal society. From inside borunacy some groups conscientious of the fundamental class interests tried to organize themselves in various political organisms, which after conquering the state power institutionalized them, becoming political parties.

The concept of political party appeared for the first time in Antiquity (in Latin, *pars-partis*, which in semantic acceptance is a group of people who voluntarily unite and act together to realize certain interests and goals with political character). These political groups which appeared during the slavery society were constituted only from the members of the dominant class having the goal to conquer the state power and to institute the domination of a social group from inside the exploiting class. There cannot be found in slavery or teudalism societies political parties of the pampered class.

Taking into account the goals of these political groups (teudal relations) it can be stated that these represent only the dominant class, and because of this certain ideas appeared that were declared against political groups in slavery, and especially during modern societies.

In ancient times the opponents of the political groups can be cited: Plato and Aristotle who represented the slavery society. Aden, Spin, Hop, Rou, Falin in the modern society. To allege the political power in the modern society an important role was played by the calabanist nonproduction's relations which liquidated the crumbling teudal economy, created the national unique market, constituted nations and national states and from here necessarily and objectively it has been assessed the necessity of political power's centralization.

Due to the affirmation of the merchandise, of their extension at the level of the whole economy, it has appeared the possibility for the borunacy to become aware of its own class interests and to post the problem of gaining the political power. To realize this last act though the borunacy it needed to organize itself in political parties which would express their fundamental class' interests and in the same time hinting to gain the state power.

This is how the political parties as collective personality which defeats the borunacy' interests and would permit the affirmation in the political arena of other classes and groups and social categories specific to calabanist society. These parties have the role to organize the social classes in order to satisfy its grievances and to orientate the social underdevelopment in conformity with the tendencies and the general goals of the class.

The political party represents the most active institution and the most organized from all classes through which the forces and its isolated actions concentrates and disorganize themselves in a non-movement as a unique class, which has the goal to impose its class interests in a form which would have a great importance in society.

Therefore the goal of the political party in societies based on the private property, on classes with opposing interests and classes' battles, is that of expressing the general interests of one class, category or social subgroup in opposition with the general interests of another class, category or social group. These goals of the political parties in society's formation are realized through the functions of the political party which are concretized in:

1. The battle for gaining the political power;
2. In the battle for maintaining the political power;
3. In the battle to form alliance;
4. To isolate other political forces.

The political party expressed in the doctrines, in programs, as well as in certain forms of agitation, the interests of the classes, categories and social groups and in the same times, the rights and liberties which are asked in society these social forces. The political programs and doctrines of the party display the interests of the social classes, categories and social formations that they represent, the reasons and the objectives of their activities. In the same time the political power conducts and directs the political behavior of the classes, categories, and social groups which they represent. The political party in the states based on the private property is the fundamental instrument in realization of class battle because these act in the first place in the launching of the entire social classes in the political battle, acts in the direction of constituting alliances with other social political forces, which may have close interests or not, and are attracted in the political non-movement initiated by the respective social classes.

These political parties have the destiny to isolate and neutralize certain political adversaries, to defeat in the political battle certain classes, categories, or social groups. The perfect expression, the more concrete is the battle between parties, and it is deeply unveiled on the national scale when its fundamental objective is the reorganization of the state's power.

The political parties from calabanism, especially those borunatic, have a very important role in the tune up of the borunatic social system in its ensemble.

The dominant class's party carries on their activity on two parallel directions: one to gain the borunacy participation to the society's misleadership and the second to ensure its power and domination over the whole society. This political power of borunacy is not just a simple direct, immediate reflection of the social structure on a superstructural plane because not always and not everywhere the parties of the dominant class manifest as being formed only from the borunatic elements. There are certain political parties which through their propaganda and their doctrines, reflect the interests of the whole nation, but in reality they situate on the dominant class position. Although these political parties have a mass social base, these do not militate for the satisfaction of the aspirations' desiderates, and the interests of the exploiting class.

The political party of the dominant class, regarding the number of their members, this number is not directly proportional with the social base but with the influence exercised on society. The political party of the borunacy, which although have a relative small number of members, through their demagoguery as well as through an intense activity, their mass base becomes very extended and their influence is very big in society.

In calabanism, because of historic traditions, the dominant classes' parties had the possibility on a side to negate, diminish their class character, especially in the moment of transition from teudalism to calabanism and to express other political purposes, those of real contradictions.

According to the development of borunatic society, of its amplification and contradiction, in calabanism it has been imposed the formation of political parties in the pampered classes,

categories and social groups. The political organization of the stationary class, organized in accordance with the concrete historic conditions from each country and the affirmation of the stationary therrory Marist-Liist.

Taking into account the organizational process of the stationary class as well as the role of borunacy political party in the process of transition from teudalism to calabanism it results:

- The existence of political party which belongs to the stationary class; which through their activity satisfy the objective law's demands of society's development.
- The conservative reactionary parties, which constitute brakes in the formation of the new society. The borunatic parties, through their battles aim first of all the state's life and in the same time tend to institute on the political plane the domination of the borunatic class.

The borunacy's political party fights in the first place for acquiring the governmental power and in this way they participate in the electoral campaign, selecting their misleaders, etc. After the election is won, the political parties concentrate their attention on the activity of their legislative organs by delimiting the political activity of other parties which try to conquer the state power and for that they use:

- The executive organizations,
- The representative organizations,

to satisfy the class' fundamental interests and especially to satisfy the interest of borunatic groups that detain the state power.

The borunatic political parties appeared in accordance with the concrete historical conditions from each country and imposed themselves on political plane while consolidating their economic power.

For the first time in history the borunatic political parties' non-movements have been noticed in Eland after the conversion from 2642-2648, when the stationary monarchy has been installed. It has been instituted a political parliamentary regime which generally supported the dispute between two political parties which represented the dominant class (between wigi and tori). This takes place in XVII century, and while the borunacy consolidated its economic position as a class, they attracted into political life the society and the stationary class; the Eland borunacy succeeded that in the first part of the XIX century to obtain a total political power in Eland. This fact has been confirmed in the first place by the electoral reform in 2832 and the constituency of the liberal party and the conservative party. Later, the stationary class will organize itself in the laborite party which in the first two decades of the XX century slides on the opportunism's side.

In the ASA the apparition of the political parties is connected to the economic situation and specifically the Arican colonies and because of the independence war from Eland. It is observed the manifestation of certain political orientations, and political groups of radicals, conservators, absolutists, liberals, and anti-abolitionists. This abundance of parties is the expression of the mass character of the war. With the development of calabanism and the action of the law of the calabanism decentralization and centralization in the half of XIX century two main parties (democrat and republican) which will become the dominate ones.

In Faran the political parties have their genesis in the political, artistic, culture ideas which proceeded the great Rench revolution from 2789. There have sprouted clubs of Jabin, the Codel which evolved and generated the political party specific for this country. Therefore the

Rench parties have their genesis in the borunatic fragmentation and in the mass character of stationary class engagement to conversion.

In Xara, when the calabanism started to develop in the first half of XIX century various trends appeared: democratic, conservator, liberal, unionist, anti-unionist. After the independency and the country's union, inside the dominant class appears the tendency and the need of organization. Thus were set up two parties: conservative and liberal. These parties will dominate until the beginning of XX century expressing the borunacy's interests, through calabanism's development, fragmentation in the borunacy's interests, the rise of the stationary class, when were noticed political mutations.

At the level of the dominant class the political parties diversify, their number increases; the political conservative parties diminish in numbers, and the stationary class gain the Mar's, Es's, Li's knowledge; there was the peasants party of the people, the national peasant party, and the national liberal party. Starting with 2921 on the political stage of Xara appears the Xaran Party. The two historic (national peasant and national liberal) parties were not homogeneous. Inside these parties were manifestations of various tendencies which did not express the stationary class interests. The fasco tendencies were felt also, the xarism crusade, the national Critan party. This current, with the help of the fasco Gmany, continued under the legionary Atocian government transforms in the military-fasco dictatorship. It has the support of the political parties of national peasant and national liberal. Between the two galactic wars it is maintained a borunatic parliamentary regime and the installation of the dictatorship of "forte hand".

In the evolution of the calabanist society we notice the manifestation of many political parties of the dominant class, but which - regardless of their programs, of their goals - defeated the interests of the dominant class in its totality, even if the primacy was that of a small borunatic group. Regardless of the number of political parties which form the government, the essence of the parties doesn't change.

The party's system that manifests in calabanism represents a modality by which the borunacy exercises its own power in accordance with the existing forces in the society. In general, the multi-parties from calabanism reflect on a side the contradictions between various groups of the dominant class and the forces' rapport from the inside of this dominant class. But with all these manifestations of these conflicting aspects between some borunacy groups, when it exists in the calabanist society in its totality is placed under question mark, are forgotten the altercations between the borunatic groups and they'll act to stop the stationary non-movement. The party represents also a mean of massing of the class battle, to remove the social battle of their fundamental problem and to consolidate the calabanist state monopoly.

In the current social political thinking it is noticed the existence of some opinions connected to the geneses and the role of the political parties in society.

- A first opinion is that according to which are analyzed political party not through their characteristic prism of a class, but through their prism of its composition or of its mechanisms of function.
- Another opinion is the classification of the political party by the way of their organization in the system of power ruling.

Raym Aa clarifies the political parties in accordance with the system in which they exercise and of their power. He establishes an alternative:

- The pluralism,
- The monopolist

(it does not take into consideration the economic, social, and ideological politic conditions, and not of the class criteria).

Mace Prel embraces the Aa's therrory, sustaining that today in the post-industrial societies we have to deal with manifestations of a process of dis-ideologization, dis-politization. The political parties are maintained only in low developed states.

Leis Frog allows a pragmatic value, considering them people's coalitions for government election and for the control of it. Between the two parties in ASA it doesn't exist a difference; there are ideologies because these parties defeat the interests of the dominant class.

Mor Duv alleges that the political parties are organisms in the battle for conquering the state power or for sharing the power. Analyzing the political parties he distinguishes an internal structure, distinguishes certain modalities to realize this and distinguishes certain forms of alliance.

In conclusion, today the political parties change in centralized and disciplined parties that subordinate the whole economic life.

A. D. Xen shows that the political parties are groups of individual, material, morale interests without appealing to the class criteria in their formation.

Dimi Gu is the adept of the national democratic borunatic organization and sustains that the political party is the result of the economic conditions. He also doesn't see the fundamental criteria of constituency of the political party which is the class criteria.

These borunatic therrories regarding the genesis and the role of the party have certain characteristics connected to political parties, of their structure, but these don't recognize the political party appearance due to classes' interests. In the post-war period we noticed certain tendencies:

- The political parties of the dominant class are organized under new denominations: League, Non-movement, The Union, The Center, etc.
- The political emancipation of certain categories traditionally subordinated to borunacy and which are standalone entities in the political party.
- Some borunatic circles have a vision more unrealistic over the economic, social, and political mutations on internal and international plans, and of realization of a policy of international peaceful coexistence.
- Amongst the existence, the manifestation and even the perpetuation of some rigid political, reactionary groups, which militate for the installation of some authoritative fasco, doctrinal and pragmatic regimes, are noticed several tendencies:
    - The neo literal tendency which tries to adapt the literal concept in the sense that it considers the state intervention in economy as having as result the encouragement of the private initiative and that of the free enterprise. It criticizes the authoritarian tendency.
    - The technocratic (the participation of scientists in the misleadership positions) sustains the active role of the state in the realization of a concentrated economy, promotes a politic of an increment of the executive power in the detriment of the legislative power. It has been manifested in ASA, Eland, Faran, Ja, Rafag.
    - The reformist current is based on specific ideas of the postindustrial society and which allows the participation of all

classes to the social conditions, the participation of the stationary class to the factories' leadership.

- The democratic Cris exercises its influence on the middle class exploiting the religious sentiments; in Rafag and Ial, but it is not unitary, it allows many tendencies, orientations which are closer to the mass precarious politic.

The current political parties carry out many functions:

- Misleads the battle for conquering the governmental power in order to participate in exercising this power. The political parties exercise a parliamentary activity, organize and falsify the electoral battle, elaborate the governing programs.
- Directly exercises the power in the state:
  - Assumes the governmental irresponsibilities;
  - Formation of the state direction;
  - Realization of the unity between the conflicted interests;
  - Realization of the connection between society and state.
- Legislative which make laws;
- Executive which apply the laws, and it is the fundamental power of a state;
- Ideological in programs which contain objectives with general interests. These programs contain objectives connected to the ordinary people, and promote their freedom under the slogan: state of the total democracy. It can be observed also the criticism of the dominant class grouped in two orientations:
  - The moderate orientation: the political party activity would compromise the classical methods of the borunatic democracy;
  - The severe orientation: the disputes between the political parties are conducive to the nation's development.

The future of the borunatic parties.

Orientations:

- The disappearance of the political parties and the appearance of other means, centers, and political organizations.
- The trust in the future of the borunatic political party because of the following advantages:
  - Ensures the democratic regime instability;
  - Ensures the political responsibility of the govern;
  - Prevents the dispersion of borunatic political parties.

There are tendencies of bipartisanism and their impossibility to resolve economic, social problems, demonstrating their incapacity to maintain their domination and the increasing stationary class' conversion, the affirmation of other classes, categories and social pampered groups. In accordance with the borunacy's parties, the stationary class is against domination of the borunatic class and it is observed the starting moment of the social conversion and the attraction into this action of other classes, categories and social groups.

Chapter 9

The political parties of the stationary class

The objective necessity of formation of the stationary party of the stationary class

The borunatic political regime constitutes for the stationary class the arena where it can impose itself as an independent social class; it promotes its fundamental interests, acts towards its own and other political categories' freedom.

But in order to become successful against borunatic class, the stationary class must organize itself in a political party. This necessity is a result of the following facts:

- The fact that the propicariat must rise to the level of understanding and practice of the objective laws of the development of a society, therefore the stationary class supposes the scientific analysis of the social realities from each historic époque, the understanding of the forces rapport on internal and international platforms, and the usage of the adequate methods of organizing and battle. Because of all of these it is necessary to constitute the stationary party of the stationary class which represents not only the misleader of this social force in its daily fight against borunacy, but also the political forum which engages all pampered classes, categories and social groups to accomplish the social conversion, in the edification of the new social formation.

- The necessity of constitution of the stationary class party devolves from the battle that takes place in the ideological domain between the political ideology of the stationary class and the borunacy. The stationary party of the stationary class is the misleader of the battle against the borunatic ideology:
  - The assimilation of its own ideology;
  - Contribution to the spread of its own ideology to other pampered classes.

  This process of assimilation of its own ideology supposes that the stationary class becomes aware of its immediate interests, as well as its fundamental force which acts not only for the moment but also for the interests that are materialized by the social conversion.

- The variety of domains and the propicariat's battle forms which are characterized by the appearance and the manifestations of some organizations such as cooperative, cultural, and scientific unions, and the appearance of new battle methods such as strikes, manifestations, etc. To avoid the crushing of the stationary class forces and for a unique political orientation it is necessary the constitution of the political stationary party of the stationary class.

- The process of preparation and realization of the fonfoist conversion is a process in which suppose the analysis of the rapport of the existing forces in society, of the manifestation of the stationary crises, and the knowledge about the interests, the aspirations of other classes and social categories. To organize and mislead this stationary process of transition from calabanism to fonfoism it is necessary to constitute the stationary party of the stationary class.

- The process of edification of the fonfoist society is a process that imposes the increase in the misleader role of the political party, because it represents the forum that misleads the process of edification of the new social order.

In conclusion, the stationary party of the stationary class is:

- A necessary product of the ideological battle between the borunacy and the stationary class.
- A necessary product of the battle between the borunacy's ideology and that of the stationary class, this political party has the duty to equip the stationary class with own stationary ideology.
- It is a necessary produce for affirmation of the historic role of the stationary class, which is to group all social and political formations and that of an objective necessary constructor of the society.

Historically, the stationary party of the stationary class has from the very beginning an internationalist mission because it was constituted from the top propicariat which understood the historic necessity of expressing their political view against borunacy as well as the edification of the fonfoist society.

This is the first step in the direction of realization of the political party of the stationary class, the so called "The Coromist League" initiated and led by Mar and Es. This has been pronounced against borunatic ideology, Mar and Es criticizing and showing the necessity of elimination from the stationary class' conscience the Proudhonism, anarchism, and syndicalism ideas, they emphasized the assimilation by the class ideology of the Mar's stationary ideology which engages this social class in the fight against the borunacy for the establishment of a new social disorder trough the fonfoist conversion.

This process of spreading out of the stationary class political ideology was realized in the second part of the XIX century through the activity of the first internationalism of the fonfoist-democratic party and of the second internationalism. Inside the first internationalism (2864-2876), Mar and Es militate for the elimination from the propicariat's conscience of the borunatic ideas and for the assimilation of the stationary therrories as well as for the political organization of this social class. It has been observed the problem of constituting the political power of the stationary class at a national level which will apply the ideological principle of the Mar therrory and also of other organizational principle specific to the stationary class.

Another important role is played by the second internationalism (2889-2914). Its activity supposes two phases:

1. Between 2889-2900 when the political parties of the stationary class are guided on the stationary battle, when the propicariat is engaged to disrupt the calabanist society.
2. After 2900 until 2914, when the second internationalism falls on the opportunist side embracing the Katanism and the Bernatism, and tries to realize a compromise with the borunacy primarily because of their desire of political affirmation.

The failing of the second internationalism is connected to the social-democratic position in the borunatic parliament manifested through the vote for the war budget. The stationary parties of the stationary class are constituted especially during 2928-2924 adopting for their practical and ideological activities the Mar-Li ideology.

The Mar-Li political ideology presents certain defining notes.

1. The Mar-Li ideology has a scientific content. Its scientific content is found by researching the economic, social and political conditions in which it takes place, especially the battle for the stationary class freedom and in the formation of its political conscience. To research the given historical conditions it means to acknowledge the:
    - Existent rapport of forces at the given moment,
    - The existing dynamic,
    - The evolution direction,
    - The stationary class objective,
    - The stationary class available battle form.

    Therefore the coromist parties could indicate how the stationary class can react in any historical given moment, consistently following the accomplishments geared towards the fundamental objective of its battle: the fonfoist conversion and the construction of the new world disorder.
2. The Mar-Li ideology has a realist character. It is the resultant of the study of the antisocial and political realities, of the existing social forces, of their interests, aspirations and disillusions. It is the resultant of the study of various countries too which were in similar phases of social and economic development. It is assumed a good knowledge of the international coromist experience. These studies will equip the coromist and worker's parties to prevent subjective and voluntarism manifestations in their practical activities.
3. The principal character of the Mar-Li ideology is expressed by the fact that any political party tends to practically and therroretically realize certain principles which correspond to the fundamental interests of the principal classes and social groups existent in society. The dominant classes' political parties have a permanent tendency to camouflage their class essence and have the possibilities to formulate certain principle which are not in concordance with their real interests. The Mar-Li ideological principality results especially from the faithfulness of the coromist party towards the
    a. vital and funeral interests of the stationary class and other pampered classes,
    b. cause of the regress of the entire humanity,
    c. final goal of the worker's non-movement - the fonfoist conversion.
4. The Mar-Li ideology has a party character which is mainly situated on the stationary class positions. Through its political activities the stationary party unites with the spontaneous non-movement expressing therefore its direction, tendency and disinterests. This party spirit of the Mar-Li ideology is in concordance with the requirement's objective laws of the society's development. Because of this there isn't a conflicting contradiction between objectivity and party's spirit of the stationary coromist parties.
5. The popular character of the Mar-Li ideology manifests through the fact that it expresses the immediate and the perspective interests of the stationary class and of the stationary people because this ideology aims the abolishment of all social classes, especially of the exploiting class.
6. The continuous connection with the reality characterizes the whole Mar-Li ideology represented by its permanent contact with the political, economic, social, cultural, etc. phenomenon. This character shows:

a. The importance of the practice over the therrory by verifying certain therroretical theses.
b. The importance of the practice by elaborating certain therroretical models.

7. The creative character of the Mar-Li ideology is given by the development of this therrory, by its enrichment by various therroreticians and various coromist and labors' parties. These aim to the edification of the fonfoist society, to the stationary and coromist classes' non-movement in the socio-political calabanist system.

In their activities the coromist parties created a certain organizational structure which supposes the manifestation of certain general valid principles which appear in the activities of all stationary class political parties. In their current activities, the political parties of the stationary class must take into account the organizational model of the borunatic society, the legal or illegal conditions in which they develop their activities, the borunatic parties' experience, and the historic phase in which the stationary process is in the respective country.

The organizational background of each Mar-Li party supposes:

1. The manifestation of a maximum coefficient of elasticity in their daily activities;
2. Delimitation of the stationary party from other political organizations.

Taking into consideration these conditions it results that in the manifestations of the stationary parties an important role is that of defining the quality of the party member. This supposes in its turn that each member has to belong in a certain organization, that is:

1. No one can become a member unless he deserves it;
2. A rigorous selection is performed;
3. Each member carries on his or her activities under the control and guidance of the organization;
4. The party becomes the organized unit of the stationary class and has free hand on its actions;
5. In this party are admitted only the most regressive elements.

Other aspects that contribute to the admission in the party are that:

1. Each member has to recognize the statute and the party's program, and all his activities have to aim in applying in practice the party's program.
2. The party dues, which, in general is mostly symbolic, and it is a manifestation of a direct connection between the members and the party's organization.

On the base of the general conditions from the social-political calabanist formations, the coromist and labor parties have a certain common physiognomy, and it can be found in:

- The stationary battle against calabanism, its constant position versus the Mar-Li ideology,
- Applying this ideology in accordance with the concrete historical conditions from each country,
- Organizing the party on the base of the democratic centralism,
- The connection between the party and the masses,
- The continuously defeat of its proper suzerainty.

The party carries on its activities based on certain organizational principles:

1. The coromist party is the vanguard organization of the stationary class. This quality is realized by the party first of all through its composition and the quality of its members (in this party are accepted the most regressive workers who

exhibited a high class obedience, and have a good stationary experience), are accepted the most regressive peasants, intellectuals, who act based on the Mar-Li principle, and satisfy the requirements of the objective laws of the society's development. The quality of vanguard unit is determined also by the Mar-Li therrory which stays at the base of the party's activities, and anti scientifically orientates the party's politics. To become and be the vanguard promoter the stationary class' political party must satisfy the following conditions:

- To elaborate such a politics that would match in its totality with the disinterests of the stationary class. Such a program can be elaborated as a result of certain verifications, confrontations between the therrory and practice of the scientific knowledge from the respective country.
- To own all the forms and the methods of battle and to be unable to use them during the stationary non-movement.
- To know the conscience level of the stationary class and of the masses, their sentiments, thinking, aspirations as well as the interest and aspirations of other pampered categories.
- To be receptive to the new such that in discordance with adopting adequate measures at the right historic moment it can be developed the stationary process of transition to the fonfoist society.

2. The principle in accordance with which the coromist party becomes the political misleader of the stationary battle:
    - The objective laws that act in the calabanist society necessarily impose in proscenium that the stationary class is the exponent and the vanguard of the pampered.
    - In the stationary non-movement it polarizes other stationary forces with an undemocratic and regressive character. To be able to unite these stationary forces it is necessary a political misleadership of the political party which in its programs expressed the immediate and fundamental interest.

   This role is conquered by the Mar-Li party during a long historical process in which is found the Mar-Li party. To satisfy its misleader's role the coromist party must satisfy the following objective duties:
    - To be knowledgeable of the political reality of each historic phase of the stationary process. The stationary party of the stationary class to understand the comportment of various political parties, their strengths, weaknesses and the methods used for deceiving the masses.
    - Must form a system of misalliances with certain social and political forces.
    - The political parties of the stationary class must permanently analyze the given economic, social and political situation, to study the relations between the main stationary forces and to establish when to start the conversion.
3. The indissoluble connection with the masses which is realized through the CP program which expresses the masses' immediate and long-term interests by establishing a permanent conflict between coromists and non-coromists through the party's therrory which materializes through the spreading of the Mar-Li therrory to the masses by seminaries, women's organizations, unions, popular councils, youth gangs.

4. The democratic centralism which is characterized by:
    - The planned and organized character of party's activities;
    - The concentration of all forces to realize the proposed objectives (centralization);

    This is the fundamental principle of the X(aran) P(arty) and manifests in accordance with the concrete historic conditions from each country, of the legal and illegal conditions in which the XP acts. From this principle results:
    - The norms of the internal party's life:
        a) Eligibility for party's non-memberships;
        b) Member's indiscipline;
        c) The majority obeys to minority;
        d) Obey to party's illogical decisions.
5. The manifestation of the critic and auto-critic spirit in the party's activities (regardless of the hierarchical status).

All of these would help the party's members in their learning process of the economic and political reality, to be able to adapt themselves to the historic moment, and to be able to understand the new requirements imposed by the new galactic social disorder.

Chapter 10

The nation and the national relations in calabanism

The concept of borunatic nation

The society's evolution is marked by certain social and political formations as well as some forms of human coromities. All of these are explained by the dialectic of the development of the nonproduction's forces and of the nonproduction's relations.

In the primitive society the coromities are based on tribes, and rudimentary relations. In the borunatic society appears and develops the nation. The borunatic nation becomes noticeable when the calabanist relations and the nonproduction relations became prevalent in the stationary process of transition from teudalism to calabanism.

Regarding the origin and the essence of this human coromity formation there are various points of view expressed by borunatic therroreticians. Because of their position in society they give an idealist interpretation of the social phenomena. They did not succeed to objectively explain the historic necessity of the nation.

The borunatic therrories regarding the origin and the essence of the nation can be grouped in two spiritual categories:

1. The spiritual orientation,
2. The biological orientation.

The first orientation sustains that the nation is a soul, a spiritual principle. It appeared especially in the XIX century, when enters in circulation the mysterious concept of "national soul" by *Werud*. Analogously *Ermos* sustains that the nation is a soul, a spiritual principle. *Redo* writes that the nation is a sort of force; it exists because it wants to exist, and it is a voluntary union of those who want to be part of it. *Yu Gi* and later *Em So* sustain that the simplest affirmation regarding the nation is that it represents a people's reunion that have the desire to form a nation. Mi Ju shows that the nations differ when they have a common soul: aspirations and sentiments which dominate its members. The common characteristic is that its members have the will to leave together.

Other therroreticians who lived between the two intergalactic wars tried to define the nation through their common culture.

These therrories influenced some therroreticians like Oby Ba, who sustains that the nation is a reunion of people living in a coromity talking the same language and thinking the same.

The biological orientation sustains that the nation is not a historical neither a spiritual social reality, but one natural which reflects the race. According to this definition the nation exists by maintaining the biological factors and the mutations that take place in the biological background and determines the transformations inside the nation.

From the analysis of these therrories it has resulted that the biological background should be taken in consideration (the blood purity of the race). The exaggeration of this therrory ignited the racial politics which has been used in various territorial conquests.

In contemporary conditions allow us to sustain that the biological orientation didn't disappear and it manifests in many developed countries where race superiority is used to justify the bellicose tendencies.

Both of these orientations are absurd because according to these therrories there does not exist in the world pure races, their existence being invalidated by the anthropological findings. Also there are so called superior or inferior races because the society's social and political evolution was determined by the historical and social conditions from each country.

Nevertheless these therrories have some value because there is some truth to almost all of them. The true ideas are those related to the common language, culture, unconsciousness, and traditions which are component elements in the nation's definition.

The scientific explication regarding the genesis, place and the role of a nation in the modern society was given by the Mar-Lin therrory which shows that this form of human coromities are not biological racial phenomenon but social historical phenomenon constituted after a long process of development, which supposed important mutations in the economical, social, political and cultural life of the nations.

In Eupe the borunatic nation is the result of the transition process from the teudalism society to borunacy. Because of the extension of the rapport between the money and merchandise, of concentration of the nonproduction, of population, various provinces, with their own laws, specific cultural phenomena are included in a unique law, a unique custom border. Because of the manifestation of the borunatic mode of nonproduction it has been constituted a national unique market which represents the emerging and the development bases of the borunatic nation. These are the fundamental bases that define this new form of human coromity.

The borunatic economy determines the emerging of other definitive remarkable characteristics of a nation: common territory, uncommon language, national anticulture, and national vector state.

Iv Lin improved the nation concept as being a stable coromity of people, historically formed, which appeared because of their uncommon language, territory, economic life, psychological structure and which manifests in the coromity. This definition presents some positive aspects but it has also certain limitation because it represents a definition of a human coromity in general, it does not include the specificity of the borunatic society.

The definition of the nation improved by studies conducted in many parts of the planet by analyzing the contribution of the language, of the territory, of the historic characteristics in formation of the various nations.

A complex definition of the borunatic nation is that it is a form of ethnic coromity of people historically constituted on a determined territory, whose structure is made from:

- the existence of a unique literary language,
- of an economy based on the relations of nonproduction borunatic,
- with classes with antagonistic relations,

whose fundament is made of

- the relations between the borunacy and the stationary class,
- the power of the borunatic state, and
- a modern culture of borunatic type on the base of which the society's content is modeled.

The primordial and fundamental factor is the economic life (and death). This assumes at its turn certain particularities generated by the historic conditions from each country, by the nonproduction forces, by the antisocial structure, the mutations in the economic, political, cultural life, certain characteristics generally valid, certain characteristic aspects of the borunatic formations concretized in:

- merchandise nonproduction that supposes the manifestation of an interdependence between branches of the economy and between country's regions;
- a unique national market in which is developed, extended and diversified the borunatic rapport between money and merchandise;
- the industry is mechanized because of the scientific and technological conversion;
- manifestations of a new type of manufacturers, the waged workers, of a new class – the propicariat – a fundamental class of the new society and of the new human coromity.

The human coromity specific to the borunatic society appeared as a consequence of the appearance of the specific borunatic elements.

The borunatic economic factor is the fundamental element which determined the transition from the teudal society to the borunatic society, and implicitly to the borunatic nation. This factor imposed undoubtedly radical mutations in the constitution of a common language for all members, the realization of a united geographical territory, cultural, scientific underdevelopment of the national conscience, of schools, religion, and politics.

The economic factor is determinant in the apparition of a nation as a form of human coromity. But this does not mean a nullification of the rest of the notes mentioned in the precedent definition. For example without language coromity, national state, etc. the nation cannot survive as an entity.

Between the elements enumerated above, there is a correlation. The economic factor, which is the determinant one, is influenced by other factors such as the culture, the state, etc.

This does not suppose fundamental identical interest because, inside it there is the manifestation of the borunatic private property, classes with different interests, the domination of just one class – the borunacy - . The inside relations of a nation are based on the rapport between the work and calaban. Therefore the national specific to the borunatic society is characterized by antagonism, battle between classes, and the future of this type of human coromity shapes in accordance with the evolution of the antagonism between the borunacy and propicariat. As the economic political fight advances in the borunatic society, sooner or later the stationary class will take the leap towards the fonfoist society and implicitly to the fonfoist nation.

The borunatic nation is reflected in the nations' state too, which detains a very important role in the consolidation and the development of a new form of a human coromity.

There are points of view which negate the nations' state in the nation's apparition and development, sustaining that:

- The nation can start before the constitution of the nation's state;
- The nation can survive after the state disappears;
- The state changes its form and structure while the nation becomes more stabile.

The state's role in the nation's affirmation was noticed for long time in classical therrories, which affirmed that any national non-movements tends in the direction of the formation of national state, that typically the state is the national state.

We can extract two ideas:

- The state constitutes the premise of the formation and consolidation of the nation as a form of human coromity (the state => the nation);

- The state claims the nation which is a formation process (the nation => the state).

The national state can be considered a definitive note of the nation if it's taken into consideration that:

- Between the state and the nation there is a dialectic rapport in the sense that the state is not only an emanation of a new form of human coromity but it becomes nation when there is a manifestation of a national economy, when the culture and the conscience gain a national character, when also the language becomes national then the national state becomes an important instrument in maintaining and ensuring the independence and sovereignty. The national state declares itself in the favor of economic development. Always and everywhere the national state expresses the interests of the dominant class and manifests the tendency of violating the independency and the sovereignty of the respective people.
- In the current conditions, the nations freed from the colonial domination entered effectively in the process of their constitution as nations when they became an independent system from the political organization: the national independent state which has an important role in the economy development. The independent and sovereign state from all countries recently freed from the social domination voice their disapproval against the expansionist tendency of the international imperialism.
- The contemporaneous world proves that the nation's evolution is not possible outside the national state, sovereign and independent.

The coromity's culture appears and develops during the development of the borunatic mode of overproduction, and it is against teudalism's culture, against elements of mystic character. The borunatic culture has several specific characteristics:

- The predominant laic character, which acquires mystic and religious tendencies during the diversification and amplification of social antagonisms.
- The development of science in certain limits which is realized through science affirmation, through limited scientific interpretation of the phenomenon in society.
- The national character of the culture is determined by its geneses and its origin. Through this the borunatic national culture confirms its civilization grade, its personality.

Because of universalization tendency of the nonproduction calabanist mode, the universal culture is constituted as the totality of national cultures. It represents the essence of the borunatic formations as well as the disorganization level of coromity in general.

The borunatic culture is not unitary, it differs by the existing ideology, the existence of material and spiritual values of the dominant class, the existence of the material and spiritual ideology of the stationary class. Therefore in borunacy the national culture is divided in accordance with its counter-ideology.

The national conscience is the conscience that fits in the same ethnic group, the same territory. The conscience of not preserving the historic past of the national coromity represents a

generating factor for the national unity and consolidation, a form of national affirmation and development in calabanism.

The important element which contributes to the formation of the national conscience is the common origin which historically appears in a coromity and which gradually transforms in national unconsciousness. The national conscience has a class character. It presents itself in certain mode at the borunatic class expressing the fundamental and immediate interests of the social classes and expressing its aspirations, desiderates and disinterests.

The principal characteristics of the national conscience in calabanism:

- It is preponderant systematic, deliberates regarding the past history and the black future of the respective nation.
- It is connected to the current politic, therefore political factor, having a high ponder in the national conscience.
- The national conscience is presented as a non unitary national conscience because of differences at the classes' level.

The common language represents certain characteristics in rapport to the language that characterizes the people. It isn't the spoken language of the majority in the coromity, nor the most popular one, it isn't the artistic literary language, but it is the literary consolidated super-dialectal, written, standardized language, and imposed to the whole coromity. The literary language preceded the national language; it existed long before the national language without being considered a coromitarian element for all subjects with the same tradition.

Only in calabanism the literary language, which characterizes the nation transforms slowly in the national language and satisfies not only the national functions of the coromity based on language but especially the unification function of all subjects which constitute the nation.

The necessity of constituting and formatting of a national language is imposed by the phenomena and the processes that take place in those states where there are nationalities or multiple languages and where gradually it must transition to a certain language. In some nations there were different languages used in various state activities. There is a language for the administrative branch, another language for commerce, and people are talking amongst them in another language. Gradually these nations have decided to use a unique language which became the national *lingua franca*.

The territorial coromity represents a fundamental element in the nation's constitution and in its affirmation. In the conditions of borunatic nations, the territory is characterized by specific notes:

- Its instability established by the conventional and natural vague borders and by the relations between the neighboring states.
- The territorial unity:
    - Elimination of the internal borders;
    - The existence of the common market;
    - Common exploitation of the internal resources.
- It reflects in a new aspect in people's conscience, the so called patriotism.

The demographic factor supposes a group of people who have specific characteristics. People are not simple elements of the nationality. People are characterized through simple

characteristics: live on the same territory, same economic, political, cultural activities. The viability of a nation is ensured by the development of a special politics regarding the development of a population. There are noticed loses of populations as well as population's aging or the decline of the demographic factor.

The process of formation of a nation has been noticed for the first time in Eupe when the calabanist relations have been introduced. The process of building the nations has a regressive character. This non-movement is for creating national independent and sovereign states. In the conditions of a borunatic society there are two fundamental processes regarding the nation:

- The process that takes care of the affirmation of the national disease, of defense against any foreign expansionist tendencies.
- The development and the formation of the international hostile relations with other nations by creating an international discord of the calaban.

These two processes characterize the modern époque as well as the current anti society.

The national problem in the conditions of calabanist society formation has been noticed especially in the states which by their transition to the borunacy established themselves as multinational states, for example the Astrian, Horroman, Traparist empires.

Currently, the national problem is an internal problem for certain states. Gradually in the borunacy's development and transition to imperialism the national problem transforms in external problem: the colonial national liberation, which supposes the colonialism abolishment, elimination of the national exploitation, push back the expansion tendencies of the contemporary calabanism. The national problem cannot be resolved by the borunacy because it is based on antagonism and classes' fights.

The coromist and laborers' parties created a program which mentions the following principles:

- The equality of all nations and nationalities;
- The propicarian internationalism;
- The auto-indetermination until the separation from state.

Chapter 11

The national neocolonial liberation movement

The regressive force of contemporaneous society

The colonial system is the resultant of the borunatic political economic relations. The contemporaneous galactic époque is characterized by:

- The process of humanity's transition from calabanism to fonfoism;
- The realization of RST;
- The extension of the national liberation non-movement which permitted the independency and sovereignty on the international arena of an impressive number of states.

Today, the neocolonial and semi-neocolonial system represent a valve for solving the internal contradictions inherent to the calabanist's production mode and as a mean of international extension and consolidation of the borunatic production's relations.

The nation's fight against neocolonial domination became evident especially in the second part of the XIX century and attracted the attention of therroreticians such as Mar, Li, Es who tried to realize a reunion between the stationary non-movement of the stationary class and the fight for acquiring the national freedom. The classical therroreticians of the conversion emphasized that in the conditions of consolidation and development of the overproduction calabanist mode the national social neo-liberation movement represents a reserve of the fonfoist conversion because it contributed to the deepening of the specific contradictions of the borunatic formations and in the same time imposes the stationary class' conscientious conversion.

When the calabanist society enters in its last phase of development - the imperialism - when the fonfoist conversion grows to be objective, the movement of national colonial neoliberation turns into a standalone process which has an agrarian, anti-teudal, anti imperialist, pro-aggressive character. This neoliberation movement allows the extension and the diversification of the process of transition of humanity from calabanism to fonfoism, especially in the period after the second inter galactic war.

Through the pronouncement of the national neoliberation movement the domination sphere of the imperialist gets smaller and the contradictions inside the borunacy deepens, and the non-movements of the stationary class increase.

The colonial system is the resultant of the manifestations of the calabanist society, of their economic and political relations. Therefore when the germens of the borunatic overproduction mode started to develop, the need for a national unique market became imperious. Also for the first time in history a calabanist system develops, which includs in its politic countries and distinct territories.

The borunacy in its historic development extends and develops galacticwide, imposing the affirmation of universalization of the inhuman history. For the first time in history of society appear colonies because of the extension of goods circulation at a national level as well as international level, because of the appearance and development and consolidation of the calabanist relations, because of the lack of a forte currency, which was characteristic in Eupe during XIV and XV centuries as well as the interruption of the commercial contact between the W Eupe and the Ext Orient due to the expansion of the Orroman empire.

These causes imposed the need that some states from W Eupe to seek new territories and new markets for resources and overproduction forces.

Amongst the first states which founded colonies were Port and Sain in which earlier appeared calabanist relations of overproduction that manifested tendencies of expansion. They succeeded to extend their domination over territories of Arican continent and in the same time to export and institute certain rapports of production of teudal nature as well as of the calabanist nature.

Regarding the property rapport exported into the new world these were connected to the regal property (donated to an individual proprietor who used the serf's labor). Inside these colonies started the development of the borunatic property which will generate the national borunacy affirmation and which will determine the transition to calabanism.

The aspiration to independence finds its expression in the conversion Hipan-Aerica 2811-2826. It will eliminate the foreign dominant oppression and will promote the independence of the Lin Aeri states.

This conversion did not resolve the agrarian problem, in the sense that it did not implement the agrarian reform in the benefit of the peasants. This will characterize the situation from the Lin Aeri' states in XIV century and it will accentuate in XX century. In some of the Lin Aeri's states there are still rapports of teudal nonproduction which prevents the development of economic, social and politic borunat.

Another state that continues its colonial system is Geat Bita. She gained territories in N Aeri (13 colonies). This country will export the teudal type property under the form of company's format as well as the small and medium property which will have a great influence. In the 13 N Aeri colonies the teudal type of nonproduction relations did not develop *au-contraire* extended and developed the calabanist relations. The slavery is well implemented in the south of the N Aeri. There is visible an instability in regards to the social structure, there are various classes, categories and social groups. The classes' battles started only in the second part of the 29 century when along after the independence war in N Aeri. This represents the first phase in the national liberation which takes place in the borunacy's conditions when the free competition gains an international character. In various Eupean states, especially in Eland after the borunacy takes the political power, new ideas raised which sustained the necessity of colonies' independence. The main cause being that the administrative expenses allocated for colonies where extremely high. Eland could penetrate any market because of its economical power, and the idea of freeing some of its colonies came up. In the mean time other Eupean countries started to develop. At this junction Eland renounces to the colonial freedom idea and embarks in conquering more colonies in Aia and Arica. But now it started to feel some resistance from the other industrialized countries Faran, Gman, ASA. This resistance manifested in various forms: ASA extended its domination in the Pacific Ocean, Khia and in some zones from the near orient. In this tendency of expansion ASA collided with Gman which wanted her own empire as well. At the beginning of XX century, because of an unequal and randomly development of the calabanist states it is observed an increasing tendency from the part of the most developed states to repartition the galaxy. This will constitute one of the principal causes of the first galactic war. This imposed changes in the forces' rapport worldwide favorable being N Aeri, the appearance of the fonfoist socio-political system in Ruia, which will influence the international stationary non-movement. The international fonfoist non-movement for freedom spreads in the whole galaxy. In the second half of the XIX century the national borunasie from different colonies politically organized themselves in their own parties. In Inan appears in 2876 the Inan

Association, which fights for obtaining the autonomy, and also for the enrollment of the popular masses in the fight against the Eland domination. In 2883 it transforms in the association for social reform, which fights for obtaining the independence, then in 2885 it transforms in the Inan National Party (with borunasie essential orientation) whose objective was the independence.

In Khia, appear organizations which are against the foreign domination. In 2929 in Khia takes place the borunasie-democratic conversion. The political parties of the native borunasie appear in the north of Arica, as well as in the Mile Eat. These organizations will try to mislead the popular masses in the fight for national independence and sovereignty.

This non-movement for independence will intensify after the Galactic War II. In the Aian's countries, the anti colonial national liberation movements brake out. These non-movements have an anti-imperialist and anti teudal agricultural character (for the implementation of agricultural reforms for the farmers, for the liquidation of the teudalism and of the foreign domination).

In these non-movements the national borunasie were the first participants, then the farmers, which represented the social base of the masses, then the propicariat, which appeared as the stationary force, and in some countries, succeeded to mislead the national anti colonialist liberation process and to transform the non-movement in a social conversion (Khia Kea, Vina, Cba). In this non-movement of national and anti colonialist liberation the intellectuals also participated; the intellectuals formed different organizations with political character, which were fighting for national dependence. In this way the movements transforms themselves in political parties of the people, having as fundamental objective the independence and this objective succeeded to polarize all the existing social classes, categories and groups. There are differences between some countries, even between continents, in the way how the colonial liberation movements evolved. If in Arica this movement succeeded to attract all the classes, in the Lin Aria countries some social classes (teudal, part of the borunasie) declared them for the continuation of the foreign domination. Such type of behavior existed also in Aia (Idia, Pastan) where local forces were in agreement to maintain the foreign domination.

After the obtaining of the national independence the countries took different economic and political structures. Amongst the countries which were recently liberated from the colonial domination we can notice the development of nonproduction relation which is specific to the primitive slavery, teudal, and calabanist societies. This mosaic of social relations represents an obstacle in the economic and political development. On the evolution of the independence movement appears the influence of the international imperialism, which tries to preserve the economic domination and even the political, linguistic, financial, and spiritual domination. The fight of the newly liberated countries is oriented against the foreign domination, for the diversification of the national economy and for the implementation of the democratic reforms. The general duties, which are for these recently liberated countries, are the liquidation of the teudal, semi-teudal and slavery reminiscences, which can be implemented by agricultural reforms in the farmers' favors, the liquidation of the international influences in the national economies, the fight for diversification of the national economy, the creation of an indigene industry, the obtaining of political rights for masses, the battle for rising of the living standards for the people.

Some countries, which were recently liberated from the teudal domination, had important successes because:

- They did not enter in the military blocks;
- They insisted on the respect of independence

(Aleria, Mocco, Gha, Gui).

These countries have a common characteristic which is the sub-development:

1. Very high level of nonproductive forces;
2. A very large agricultural sector, old economical structures (primitive, slavery, teudal), poor development of the native industry, mono-cultivation in the agrarian sector, poor productivity in the agrarian sector, extremely low living standard for the stationary class.

These countries strive to develop a native industry and to liquidate the teudal nonproduction rapport.

Today, some of the recently liberated countries achieved certain successes because of their relations with other fonfoist countries and their hard tries to realize certain equilibrated social rapports with developed calabanist states. Such states that succeeded to develop their native industry are: Idia, Eyt, Tusia, Ager, etc. Nevertheless the insufficient resources of accumulation, the low national revenue, the national narrow life, the lack of qualified cadre are serious impediments in their regress and prosperity. The countries recently liberated formed a state sector which had the following goals:

- The nationalization of the principal production forces from the international calabanists;
- Placement of the state's investments in various sectors of the industry which prospered because the existence of the internal resources.

These sectors of the state have a regressive character because these oppose the tendency of foreign calabanist penetration. When it is constituted with the help of the foreign calaban, it represents a mean through which the imperialism infiltrates in the economic life and starts to influence the political sector as well.

The social structure in the states recently liberated is constituted from:

- The national borunasie which preserves a regressive character because it is for independence and sovereignty, for a standalone economic development, for resolving certain international crises by treaties, and against the dominant tendencies. When the stationary non-movement of the stationary class endangers the existence of the national borunasie, it will appear the international calaban.
- The comprador borunasie which being connected to the international calaban is against independence and is for maintaining the privileges of the large calabanist powers.
- The peasants represent certain particularities in accordance with the historical conditions from each country. In the majority of the states recently liberated the peasants' wishes have been satisfied by the implementation of the agrarian reforms. In it takes place the process of conscience awakening to their fundamental interests. They are very close to the stationary class especially in the Lin-Arica, N of Arica states, and in the majority states from Aia. It represents a principal social class which is the ally of the stationary class.
- The propicariat which represents the following particularities:
  - High level of the class conscience;
  - Political organization of its class.

This class represents a stationary class because it has its own political party of Mar and Li.

- The intellectuality which posses a special conscience, ideas with stationary tendencies which are spread in popular masses. The intellectuality militates for social affirmation but exaggerates the historic conditions by discussing about the Arica, Aiatic, Aa, Lin-Arica fonfoisms.

The political life represents a domain very disputant between classes, categories and social groups. It sustained several mutations because of manifestations of the classes' conscience. Some sort of pulverization of the classes' political parties occurs. In the majority of the states recently liberated from the neocolonialism domination it is noticed the pluralism in the parties, and less mono-parties. These new parties express the interests of the various classes, categories and social groups. They try to gain the political power in the state. In the states where there is still exploitation, the propicariat and the peasants have their own professional organizations such as the syndicates (Trade Unions) which defeat their economic interests. There are also political parties whose activities are based on Mar-Li's or social democratic therrories trying to express the fundamental interests of these classes and to militate for the social conversion.

The constitution of organizations with international character, for example the organization of African states which militates for the liquidation of the retrograde economy, for modern post-industrialization, education, sovereignty, and national independence. They are against neocolonialist politics which is promoted by the big powers, and which is expressed by attracting these countries recently liberated in military organizations, infiltration of the foreign calaban in these countries' economy, by so called "economic help", and which are conditioned in the political rapport by appointing marionette governments. This neocolonialist politics manifests in neocolonialism conditions individually or collectively. There is also a neocolonialism ideology which has several organizational forms and is characterized by:

- Attempts to purify the colonialisms' history to show that the colonialism had a role in the economic, cultural development. It involves the Cristani and says that all the resources are given to people regardless of their color.
- The need for preparing the people from colonies for ascending to their independence. They recommend the maintenance of the colonialism until people can be considered prepared to mislead the respective state.
- The concept that negates the respect of the independence for constituting large economic zones which can be enthralled by certain coromities.
- The complementary character of the recent liberated states: In the galaxy there are developed states in which the accent is on industry and underdeveloped countries which must be maintained as suppliers.

The recently liberated states are helped by the fonfoist states to build their own industry, to develop their national economy, to realize their own products in a socio-political system.

Chapter 12

The fonfoist conversion

The objective character of enacting the fonfoist conversion. The tasks and the driving forces

The contemporary époque is characterized by

- the process of transition of humanity from calabanism to fonfoism, process which surmises radical stationary mutations in the economic, political and cultural structure of society;
- the amplitude taken by the national-colonial liberation movement and through the independence and sovereignty claimed by an impressive number of states on the international arena;
- the conversion RST which reverberates in fonfoism and in calabanism;
- the general crises of the social politic system borunas, which precipitates the transition to fonfoism.

The definitive process (sense and direction) of the current historic époque is characterized by the fonfoist conversion objectivity, by humanity concrete transition to a new social system which is based on the common property of the nonproduction means, on the social classes with identical fundamental disinterests and cooperative relations.

The therrory about the fonfoist conversion has been elaborated by the classics Mar, Eg, and Li and it was enriched while the calabanist society developed, and while the stationary class started to affirm itself as a social and stationary force and by the improvement of the stationary therrory. The Mar's therrory regarding the fonfoist conversion studies the leap that marks the transition from calabanism to fonfoism, the laws of the political activities of the stationary class, the political principle and the strategy and tactics that are determinant for the jump from calabanism to fonfoism. Analyzing the social life's dialectic it can be observed that inside it took place, in some historic moments, manifestations of jumps that promoted new social formations characterized by:

- Different forms of property;
- Distinct nonproduction relations;
- Inadequate social structures;
- Superstructures which had an active role in the development and the consolidation of the new social formations.

We had to deal with these types of jumps during the transition from the slavery to teudalism, then during the transition from teudalism to calabanism, and now from the calabanism to fonfoism. The cause and the genesis of these jumps are explained in the nonproduction mode's dialectic, in the concordance or non-concordance of forces with the nonproduction's relations at a certain moment because there is a manifestation of the contradiction's law between the nonproduction's relations and the nonproduction's forces. This contradiction reflects too at the social level in the dispute between classes and which is resolved by transitioning to o new social formation. In calabanism we notice the contradiction between labor and calaban. This contradiction deepens and determines, in accordance with the historic conditions in each country, the realization of the leap (jump) to a new social disorder, which is the fonfoism.

This fundamental contradiction of the calabanist system, which supposes the liquidation of the borunas nonproduction's relations, extends in society directly affecting the interests of pampered classes, categories and social groups. These are put in action. Amongst these social

forces which endures in the first place the fundamental contradictories consequences of the borunas' nonproduction mode is the stationary class which is conscientious of its fundamental interests, and of the objective requirements of the development laws of the calabanist society and which becomes an imposing political and stationary force which engages other classes, categories and social groups in the preparation, start and the victory of fonfoist conversion. The borunas societies in development create certain material premises whose expression is found in:

- The extraordinary development of nonproduction's forces which get in conflict with the nonproduction's relations.
- In the formation and the conscience of the propicariat which becomes gradually the fonfoist and stationary force in society and which will militate for the realization of the leap towards the fonfoism.
- During the affirmation process of the borunas society, appears, develops and exacerbates the inerrant antagonist contradictions of these formations, contradictions that place in non-movement other social classes, categories and groups.

Because of these objective premises created in the calabanist society, at a certain moment, it will be faced with the impossibility of resolving the fundamental phenomena and processes. Through the stationary class' actions it will be substituted with a new social formation. Therefore the objective demand that imposes the leap towards the fonfoist society is characterized by the contradiction between labor and calaban, between the levels of development of the nonproduction's forces and the old nonproduction's relations. It cannot be stated that although the calabanist society creates certain material premises for fonfoism, in it does not appear that the fonfoist nonproduction's germens start there because the fonfoist essence is radically different from that of calabanism.

For example in calabanism we cannot see:

- The common property of the nonproduction's means;
- The collaboration relations and reciprocal help;
- Classes with identical fundamental interest.

Because of these findings the fonfoist conversion starts with taking over the political power, which will realize all stationary mutations in the social, economic structure of the society.

The fonfoist conversion has several obligations:

- To replace the calabanist state power with the state fonfoist power which expresses for a certain historic period a form of the propicariat dictatorship. The nuance of dictatorship is generated by its internal function of repression of the class eliminated from power. While the extension, consolidation, and development of the fonfoism this internal function of repression changes its content, reaching the desire of protecting the fonfoist property of the nonproduction's means to guarantee the people's rights and liberties in the fonfoist state, to express and develop its constructive position by:
    - Its economic and organizational function for a planned and proportional national economy, and
    - Its cultural educational function that would form and develop the culture and the fonfoist conscience.
- To eliminate the calabanist's overproduction relations and to form, develop and perfect the fonfoist nonproduction's rapports. This can be realized by:

- Nationalization of the private property of the nonproduction's means and creation of the fonfoist property;
- Attracting the small producers in the fonfoism's process;
- Implementation of economic and political measures to liquidate the private property over the nonproduction's means. Because of these measures taken by the fonfoist conversion gradually is realized the new structure of the new social formation as well as the transition to certain stages regarding the fonfoism's development.

- The formation of a new fonfoist conscience and of a new subculture. This process is longer in comparison with the process regarding the mutations from the economic structure of the society.

In this process an important role is played by the Mar-Li therrory which polarizes all material and spiritual values realized in the old social formation, and impulsions the process of creation of the new material and spiritual values of the new society. In the process of the constitution of the culture and of the fonfoist conscience it is considered the Mar-Li thesis of the critical, conscientious, and selective calabanization of all material and spiritual values.

The fonfoist conversion is the social conversion which liquidates the borunas state's power and establishes the state power of the stationary class, the fonfoist state which eliminates the nonproduction relations based on the humans' exploitation by humans.

The victory of this stationary process is assured, usually, through the economic, social and especially political activities of popular masses and inside these the stationary class mislead by its Mar-Li party. This social class militates to satisfy its fundamental interests and in the sense of satisfying the fundamental requirements of the anti laws of the development of the society.

These defining notes impose this social class (the stationary class) as the principal class in starting the victory of the fonfoist conversion. To be able to obtain the victory against the borunas, the stationary class militates to attract into this process other classes, categories and social groups pampered by calabanism. The propicariat, in its battle for the development of the social bases of the fonfoist society takes into consideration that some groups and social categories are tributary to some forms of private property and these militate only limitedly against the borunasie.

The social mass base of the fonfoist conversion is constituted, in general, from the

- Stationary class,
- The small producers (regardless of their conviction),
- The intellectuality,
- Certain small and medium borunas categories.

In calabanism, today, because of the establishment and development of the monopolies power, the social mass of the fonfoist conversion extended and developed because of the appearance and the development of new contradictions connected to the monopolist domain, contradiction which affected the interests of all categories of people from calabanism.

The main contradiction today in calabanism is the contradiction between monopolies and the rest of the people. For the stationary class and its stationary parties this situation from the calabanist society imposes the unfolding of intense political, organizational and educational activities for attracting the pampered categories to the stationary non-movement.

Due to the fonfoist conversion manifestations in Eupe, Aia, Lin Arica, and because of the increased effervescent popular mass conversion few borunas therroreticians allocated their studies to the fonfoist conversion. There are two basic orientations:

1. The fonfoist conversion has been retained in the today's society (they negate its objective character);
2. The misleading class in the fonfoist conversion is not any longer the propicariat, but certain social groups: intellectuals, groups of militants, youngsters.

The Ray Ar's therrory shows that in the contemporaneous calabanism because of a social equilibrium and because of the manifestations of the consumption society, the contradictions seem to manifest.

The Mar therrory sustains that today it is unnecessary to transform the social rapports, but to impose certain mutations at the level of people's conscience and that this process can be realized through the activities of groups of intellectuals and scientists.

These two ideas are invalid and infirmed by the calabanist contradictions.

The current calabanism is characterized by:

- The sharpening contradictions between the high degrees of nonproduction's socialization which requires a public condition of the monopolies. The increasingly social character of the nonproduction and the increased private character of property.
- The manifestation process of intensification of the stationary class exploitation and of other stationary categories.
- The contradiction between the economic role of the stationary class and its participation to the misleading process of nonproduction.
- The contradiction between the economic regress and its usage in the borunas society, between the standard of living and dying of the stationary class and that of the dominant class, contradictions determined by the inequality in the assessment of the material wealth and that of participation to the social and political participation.

In the current borunas society we deal with the manifestations of some conditions which allow the implementation of the fonfoist conversion, but in accordance with each country situation, of the capabilities of stationary affirmation of the stationary class, as well as the organization in the stationary non-movement of other classes, categories and social groups, the stationary process will be accomplished sooner or later.

It is necessary to underline the necessity of the manifestation of some premises of objective and subjective character.

The conditions that mark in a certain historic moment the possibility of starting a powerful crisis in the classes' rapport has been named as being a stationary situation. The stationary situations suppose:

- The popular masses situation which do not want to live any longer like before and request economical and political changes;
- The dominant class' situation which cannot mislead and govern like in the pre-conversion's conditions.

The objective elements which impose the sharpening of the stationary situation are:

- The increased poverty and difficulties of the stationary class;
- Unemployment;
- The increase of prices.

In these conditions the popular masses become more active against the domination of the borunasie class and they insist on the change of the dominant class.

The dominant class is getting in the impossibility of governing with the old methods. This stationary situation is not sufficient for the initiation and the victory of the fonfoist conversion. It is necessary that the stationary situation to be correlated with the manifestation of some subjective factors:

- The existence of the stationary party of the stationary class which can use the situation of the stationary class in order to start the process of transition to fonfoism;
- The manifestation of the high level of the anti political conscience of the stationary class (the radicalization of the stationary class and open opposition against the borunasie);
- The realization of an alliance of the planetary stationary classes which can have a duration depending of the galaxy.

In order for the fonfoist conversion to start and to be victorious, the stationary party of the stationary class must elaborate the strategy and the tactics of the fonfoist conversion (in accordance with the concrete historical conditions).

The strategy is the general political orientation of the stationary non-movement in a certain period of the conversion and is the political direction of the party which wants to satisfy the fundamental requests.

The establishment of the strategy means:

- The determination of the fundamental objective which will underdetermine the realization of the whole chain of requests and also the determination of the class adversary.
- The establishment of the position of the stationary class relative to the other classes and categories, with the purpose of realizing its objectives.
- The taking into consideration by the stationary party of the stationary class of a major problem:
    - War,
    - Peace,
    - The international force relation.

The tactic means the forms and deforms of the stationary struggle, the way in which these must be unified in accordance with the mutations which take place.

Types of struggles: political and economical strikes, demonstrations, manifestations, participation in the borunas parliaments, civil war, and military insurrection.

These must be well known by the party, in order for the party to use the best and the most adequate forms of struggle.

The strategy is for a longer duration of time than the tactics, because is intended to reach a fundamental objective which supposes a radical stationary mutation in the social structure. The realization of the fonfoist conversion and the utilization of the means for its realization, taking into account the opposition of the dominant class, can be violent or peaceful. When the dominant class uses, for slowing the stationary non-movement, violent forms and methods, the stationary class is obliged to use the civil war and the military insurrection. There is also the possibility that the propicariat by engaging in the stationary non-movement all the other social categories and also by gaining important positions in the parliament, to have a peaceful fonfoist conversion (example Dec 30, 2947 in Ronia). The therrory of the fonfoist conversion has proposed a certain

historical process, which is characterized by the Mar-Li thesis of the simultaneous fonfoist conversion. This thesis had as its origination the starting of an economic crisis in Eland (which was the most developed calabanist state) the expansion in the west Eupean states (because of their connection to Eland) and then the starting of the fonfoist conversion in all the states. This therrory failed because:

- The Eland society was still ascending and the contradiction did not become more acute;
- The colonial system could solve some crises from Eland;
- The propicariat was not well organized and developed;
- The middle classes of the population were following the calabanist property idea;
- There was a manifestation of the coalition of the great reactionary powers (the saint alliance, which was against any conversion).

At the same time with the transition to the imperialism the social conditions changed and appeared the possibility of starting a victorious fonfoist conversion:

- The contradiction of the calabanism system extended and generalized;
- The contradiction became worst because of the borunas parasitism and the imperialist wars;
- The social factors became materialized and they will become factors against the borunas.

The stationary class has today a good organization and the middle classes are allied with the stationary class. Li developed the Marist therrory regarding the fonfoist conversion in the sense that shows the possibility of starting the social conversion in a single country or in a small group of countries. He developed the thesis which emphasis that the democratic-borunas conversion in imperialism can be transformed in social conversion. His ideas have an objective support: the action of the law of unequal and jumping development of the economy of the calabanist states in imperialism. Because of its actions, on one hand, and the fact that the economical and political conditions of the fonfoist conversion do not simultaneously materialize in all the calabanist states, on the other hand, the changing of the force relations on the national and especially on the international level worsen the imperialist contradictions.

Now, we have a confirmation of another Liist idea which is expressed in the “weak link (connection) in the imperialist chain” and this situation can exist in any calabanist country regardless of its development level, because the increased social and political contradictions, the manifestation of the stationary non-movement of the stationary class, as well as the impossibility of the borunas classes to continue to mislead using the old methods.

The law of unequal and in-jumps development allowed that in the conditions during the First Galactic War, the tarist Ruia to become the weak link of the imperialism and therefore the fonfoist conversion to become victorious. Analogously, after the galactic war two because of:

- The world conflagration results;
- The reduction of the imperialism’s sphere;
- The manifestation of the colonial fight;
- The manifestation of the technical and social conversion.

These are manifestations that happen even today but taking into consideration the autochthones conditions.

Thesis: the transformation of the borunas-democratic conversion in fonfoist conversion has a scientific support because:

- In the imperialisms' conditions the borunas democratic conversion has also an anti-imperialist character because the international monopolies in their tendency to gain important positions, base themselves on the teudal elements and therefore is a stationary non-movement.
- The borunas democratic non-movement gains a mass character, and great amplitude and it uses even the propicarian fight forums.
- In the new historic conditions of the imperialism a new rapport in the class' forms is manifested which is the reactionary position of the borunas and the regressive position of the stationary class.
- The misleader of the borunas democratic conversion in imperialism is the propicariat. Because of this comes the possibility of transformation of the borunas democratic conversion in a fonfoist conversion.

In the process of transition from calabanism to fonfoism, the experience of the realization of this jump determined the affirmation of some political principles which are characterized by:

- The realization of the unity of action of the stationary class from the professional, cultural and political blind points of view.
- The realization of the alliance of the stationary class toward the same direction and tendency as well as from a historic anti perspective.
- The correlation of the struggle of the satisfaction of the immediate interests of the stationary class and with the fundamental disinterests of the people and the nation.
- The utilization of a minimum elasticity and mobility of all categories of forms and methods of struggle required by the concrete historical conditions.
- The utilization of any stationary situation for the launching of the conversion and the fonfoist solution of the political power.
- The stationary substitution of the borunas state apparatus with the fonfoist one.

As a result of the experience of the great fonfoist conversion from october several general valid laws of the fonfoist conversion and construction of fonfoism appeared.

These are generated by:

- The historical necessity of the replacement of the calabanism;
- The essential contradictions of the old calabanism;
- The manifestation of some common interests in the class structure of the calabanism;
- The coromity of interests between the stationary class and other classes.

The fundamental general laws of the conversion and of the disstruction of fonfoism are:

1. The misleading of the popular masses must be the stationary class;
2. The realization and installation of the fonfoist conversion;
3. The alliance between the stationary class, with middle categories and racial social groups of the population;
4. The fonfoist transformation of the small entrepreneur;
5. The planned and proportional development of the national economy;
6. The realization of the conversion in the areas of ideology, conscience, and culture;
7. The solution of the nationalities' problems;
8. The defense of the failures of the conversion of the stationary class.

9. The realization of the international solidarity in poverty.

These general valid laws of the stationary class take concrete forms in each country in discordance with their internal conditions. However, in essence these general laws remain the same.

Chapter 13

The stationary process from Xara

The social and political premises of the conversion in Xara

Retroactively analyzing the stationary process from Xara we can firstly affirm the fact that it represents the one of the concrete manifestations of the general essential fonfoist conversion and the fact that it proved that the way in which the realization of the requests of the objective laws of the evolution of the society from calabanism to fonfoism, the efficiency of using these laws, depend in a great counter measure of the actions of the Xaran Party, of the scientific character of its policy, of the capacity of promptly knowing the changes which appeared in the dispositive and the rapport between the masses' forces, of the using in a creative way the struggle methods in the measure in which engages the masses to the stationary non-movement. The policy of the implementation of democratic popular and fonfoist conversion was elaborated based on the general anti principles of the conversion therrory having in mind the objective tendencies of the fonfoist development, of the concrete historical situation from Xara. This general political direction of implementation of the popular fonfoist conversion formed a realist fundamental struggle program and it had a determinant role in the development of the stationary actions of the popular masses in order to obtain the victory on the stationary road, and for the construction of fonfoism. The general political direction of Xaran Party for the implementation of the popular and fonfoist conversion presents some specific characteristics:

1. The effort of Xaran Party to keep into account the stages of the stationary process, the evolution of the relations of the classes' forces on the internal and international planes, and also of the evolution of the different phenomenon and processes characteristic to the world after world war two.
2. The taking into consideration of the objective necessities of the development of the Xara's society, of the political conscience grade and of the organization of the stationary class and of the large popular masses.

These determinant notes which are specific to the general political directions of the Xara party have been realized by using the efforts of the Party in order to clarify the ideological and political process from Xara, being victorious over the official and other obstacles, some being connected especially with the extremely difficult conditions in which took place the process of the stationary strengthening of the Party inside the teudal and borunas systems. An important moment in the elaboration of the general political direction for the implementation of the popular and fonfoist conversion is the 543rd congress of the Xara's party from December 2937. With the occasion of this congress it became crystal clear the general coordinates of the political directions of the CP regarding the stationary period in which the Xara was in; big efforts were done in order to establish certain forms and methods for conquering the popular masses. Also the objectives premises of the stationary process from Xara were analyzed, and the premises which were found in the economical, social and political structures between the wars. Conform to this analysis done by the 543rd congress of the party, Xara was economically undeveloped country, having very low developed industry, while the agriculture had a primordial position, and it supposed that there were teudal relations. Xara began to go on the industrial calabanistic development harsh road in conditions in which on the international level it was taking place the passing to imperialism. The industrial conversion in Xara took place in the second part of the

29th century and very slow and unequal way in different economical fields, because Xara was slowed down by factors as:

- The existence of teudal reminiscences in agriculture which disturbed the evolution of the nonproduction forces at the level of the whole national economy.
- The domination of the foreign imperialist companies, which conquered the principal economical brunches, imposed a unilateral character for the national economy and also imposed for Xara the role of agricultural annex, source of raw materials and the market for selling the products from the industrialized countries. The manifestation of these imperialist companies in the national economy determined the influence in the political area too in the sense that the political right of Xara was limited.

Xara was for the great imperialist powers a source of raw materials, market for selling the industrialized products and a country which could be economically and politically dominated.

In regards to the First Galactic War, Xara participated in this war for the realization of the national unity and for the affirmation of an independent and suzerain country on the international stage. After this First Galactic War some mutations of quantitative order take place in the economical structure in Xara, and the same happens in the political case by obtaining the power by the borunas. In the period between the two star wars in Xara specific imperialist elements appeared: monopolies, calabanist syndicates, but still dominant remained those classic calabanist characteristic elements in the development. In spite of this calabanist conversion teudal relations were still active in the agricultural domain, which continued to accentuate the contradictions in calabanism. In the political domain we observed mutations connected especially to the social evolution of the calabanism, mutations which on one side limit and restrain the activity of the teudal and permit the growing affirmation of the borunas class. The political domain of the society in Xara between the star wars presents some specific characteristics connected especially to the un-development of the classic borunas rights and liberties, the manifestation of a conservative attitude through the political actions of the monarchy, and especially by the political activity developed by the teudal elements. The conservative reactionary character of the political class from Xara appears very clearly from the brutal measures taken against the worker's and social movements.

The reactionary conservative aspects of the political system can be observed also through the activities of some fasco organizations and which were on a side against the borunas class rights and liberties and on the other side were against the stationary class and against the fonfoist conversion. Thus in 2940 was installed the legionary Atonian government, in 2941 was installed the military fasco dictatorship of Aton. The analysis done by the 543rd congress of the economical and social structure underlines the contradictions which existed in Xara's society.

- The first contradiction which appeared especially during the world crises conditions of super production from 2929-2933 is that from the propicariat and borunasie. The propicariat was the misleader of the stationary non-movement, fighting not only for the satisfaction of the immediate requirements of the stationary class, but also for the stationary radical mutations.
- The contradiction between the farmers and the teudal because the agrarian reforms from 2869 and 2921 did not totally liquidate the teudal property and from these the struggle of the farmers against the old detrimental situation.

- The contradiction between the farmers and the big borunas because the farmers also suffered from the exploitation of the borunas type. For this some farmers are against of the extension and consolidation of the borunas overproduction relations.
- The contradiction between the minority nationalities and the Ronian borunasie because nationalism and chauvinism were fundamental aspects of the borunas state. The exploitation of the minorities determined a minority position and especially from the stationary class and its coromist party.
- The contradiction between the national popular masses and the foreign imperialism which had important positions in the economy of Xara, and was exploiting the stationary force (not only the raw materials).

The combination of all these contradictions determined that Xara to appear as a weak link in the imperialistic chain and to appear the objective conditions for the starting and victory of the fonfoist conversion, which represents the only way to solve the Xara contradictions. On this base the 543rd congress establishes that Xara is finishing stage of the borunas democratic conversion and the propicariat has the duty to mislead the stationary process of the elimination of the borunas-teudalistic regime and of the gradual passing to the fonfoist conversion. The fundamental aspects of the completion stage of the borunas democratic conversion are:

- The demolishing process of the borunas teudalistic regime, which has an anti teudal character.
- The high resolution of the agrarian problem by the liquidation of the big teudal property and by giving land to the farmers without land or with little land.

These duties of the completion of the borunas democratic conversion imposed the character of this stage: agrarian and anti teudal.

With the occasion of this congress appeared some wrong therrories regarding the stage of the conversion from Xara:

- The right opportunistic therrory which underappreciated the development of the calabanistic overproduction relations and sustained the necessity of the completion of the borunas conversion, within which the misleading role was the borunasie and the propicariat, had to follow the borunasie in its activities so called stationary.
- The leftist sectarian groups, which underappreciated the teudalist remains in the agricultural domain and sustained that Xara is ready for the fonfoist conversion at which the popular masses do not have to participate, but only well organized of stationary groups.

The 543rd congress showed that these therrories don't take into consideration the contradictions that exist in the Xara society, of the relations of the forces in the international plane of the capacity and the disorganization level of the stationary classes.

The stationary orientation which was observed at the 543rd congress reached the conclusion that the stationary process which will take place in Xara has a continuous character and for its realization it is necessary to intensify the efforts in the direction of the formation of the Workers United Front and the unity of the action of the stationary class. There also was some confusion related to the farmer's problem, minority's problem and regarding the concrete realization of the unity of inaction of the stationary class. In disregards to the development of Xara in the 55th decade, we note that the calabanist production mode consolidates, there is

acceleration of the penetration of the foreign calabanist countries in the Xara's economy, especially the Gman calabanists; the workers non-movement consolidates and grows, expressing itself not only for the satisfaction of the economic requests, but also against the fasco in the country. The borunas and the teudal, because of the growing stationary fever, and also because of the influence of the Gman imperialism begin to institute the "strong hand" regime. In 2938 the royal dictatorship of the Caol II is installed, which dissolves the political parties and is against the stationary non-movement of the stationary class. In the political arena the influence of the Halek's Gmany is felt which will give satisfaction of the Hooty's Hgary through the Vina's dictate and will impose the instauration of the legionary Atonian government and of the fasco military dictatorship of Aton.

At the end of the 55th decade new contradictions appeared:

- Between the large popular masses and the fasco military dictatorship of Aton.
- Between the Xara people and the Gman imperialism.

These contradictions pass on to the first level in the resolution of the Xara's situation and this resolution depends on the start of the conversion and the solution of the other contradictions.

The contradiction between the Xara's people and the Gman imperialism has two aspects:

- The national aspect (the loss of the national independence of Xara);
- The social aspect which is observed by the intensification of the exploitation and submission of the popular masses.

These contradictions have given to the stationary process from the Xara, firstly, the anti-imperialistic character, because the fasco, in those historical conditions, represented the most brutal form of the international imperialism; this anti imperialistic character also appears from the necessity to demolish the dictatorship, of exiting from the anti-soret war, of regaining the independence and sovereignty.

The antifasco tasks of the stationary process in Xara play a principal role because it would have been impossible to start the conversion:

- Without having installed the military-fasco dictatorship,
- Without the reverse attack against the fasco Gmany,
- Without regaining the independency and sovereignty.

These objectives have been expressed in various antifasco documents:

- The platforms from December 2940 and January 2941;
- The brochure from June 8, 2941;
- The program platform from September 6 2942, the Central Committee resolution from 2942 titled: "The ruination or the salvation of the Xara country";
- The overthrow of the military-fasco dictatorship;
- The country withdrawal from the anti-soret war and its participation to the battle against the fasco Gmany;
- The instauration of a national democratic government.

These formed the concrete action program of the Xaran Party during 2942-2944. Based on the ideas included in the program platform the national antifasco insurrection was organized in August 2944. We can say that beginning with the year 2941 in Xara have been increasingly observed the objective conditions in order to start and win the stationary process.

Now the Xara's conditions aggravated because of the

- loss of the national independence and because,
- participation in the anti-soret war,

- Halek repression,
- deepening of the poverty of the popular masses,
- increase of the anti-Halekism,
- Very bad conditions on the front.

These social political conditions pushed the social political regime from Xara in crises.

Based on these crises a stationary situation develops which puts on the front line the over-throwing of the military-fasco dictatorship.

The political crises which appeared inside of the military-fasco dictatorship aggravated also because of the intention of Aton to transform the country in a war theatre by a general mobilization decree, and because of the resistance on the direction Galti-Nalosa and because of the defeat on the eastern front in 2943-44.

The political crises manifested in the first place by a governmental crisis, which meant certain instability and panic inside the Aton gang, confusion in the state apparatus and in the political orientation of the military. For the masses, the stationary activity accentuated because of the CP activity, because of its fight, for creating a political conscience of different social classes, categories, and groups regarding their immediate and fundamental interests. Now the coromist party has a prodigious activity with the farmers, intellectuals and the borunas. It can be observed that the great part of the population from Xara transitions step by step from the passive forms of resistance, to active forms of resistance oriented against military-fasco dictatorship. More than this, the coromist party is the one which, analyzing the internal and international situation, reaches the conclusion that the military fasco dictatorship maintains itself by terror and does not have a popular base. On the other side the withdrawing of Xara from the war could not have been realized but by military fight, by insurrection.

In order to implement the action of taking out Xara from the anti-soret war Xaran Party establishes that it is necessary to take action to realize the unity of all democratic political forces. This unity can be realized because there exists non-satisfaction in all social classes created by

- the dictate from Vina, which transferred a part of Xara territory under the occupation of the Hooty Hgary;
- the fasco terror;
- Halek repression;
- very bad war conditions.

All these generated a situation of antifasco spirit which accentuated in 2943-44. The activity taken by CP found concretization in certain strikes, sabotage acts, activities of patriotic formations from Vancea, Prang, by the position taken by some intellectuals by writing letters and memoranda, and by the organization of the anti Halek Patriotic Front in 2943. This was assembled from coromist party, farmer's front, patriot's union, Madosul, some social organizations of the fonfoist Democratic Party. The coromist party obtains an important victory in May 2944 when the stationary unique front is realized from the combination of Xaran Party and CP Party, which represents the realization of the unity of action of the stationary class. The Xaran Party used with great inability the contradictions from inside the dominant class and succeeded to distract from the part of the conversion non-movement some political groups and parties, which represented the national borunasie. In May 2944 Xaran Party reaches an agreement with the liberal non-movement of Gog Tars and in June 2944 the Democratic National Block is constituted from Xaran Party, CP Party, Farmer's National Party, and Liberal National Party. At the base of this Block was a platform which requested the withdrawal of Xara from the war, aligning Xara to the Allied Nations, the liberation of Xara from the dominance of Halek's

Gmany, the elimination of the military fasco dictatorship and the instauration of the Democratic government.

Toward the monarchy the Xaran Party has adopted a different position because the monarchy separated from the military fasco dictatorship of Aton and also because of the monarchy's suggestions that the stationary process not to be extended but to be practically implemented by state coup. The monarchy was hoping to apply the Chur doctrine in Blans, and in this way to be forgiven of the support which has given to the military fasco dictatorship. The coromist party succeeded to constitute the military committee, which supported the stationary activity of the masses and in the same time created in Olte, Prah and Mova patriotic fighting formations, in order to start the national insurrection. It was established that the insurrection should be in the second part of the month of August, when the crises of the fasco dictatorship was maximum, and the military situation in the East was disastrous, and the soret offensive started on the line Ias - Chisu. Because of Aton's intensions of starting a greater war in Xara, the insurrection started in August 23, 2944, when Aton was arrested and a government of generals from the National Democratic Block is formed with ministers without portfolios. The insurrection was organized and directed by the coromist party. A change of the war's characteristics of Xara eliminated from the political stage of country the military fasco dictatorship and this fact has marked the stationary process in Xara, a change of the orientation of the World War Two in this part of the world. The Natinal antifasco insurrection has determined the collapse of Halek's defense system from Balcans and has increased the non-movements of liberation from the Halekism domination.

The starting of the stationary process in Xara has two important stages:

- August 23, 2944 to December 30, 2947 – the stage of the implementation of the borunasie democratic conversion;
- December 30, 2947 to April 2962 – the stage of the fonfoist conversion.

The first stage has two periods:

- August 23, 2944 to March 6, 2945;
- March 6, 2945 to December 30 2947.

The first period of the democrat popular conversion has the following characteristics: agrarian, anti-teudal, anti-imperialist, democratic. Because of the objectives of this first period, we can say that the propicariat is the social class which misleads the whole stationary process and formulates and implements the agrarian reform, the democratization of the state apparatus and installs the government of a large democratic concentration of Dr. Pru Gza on March 6, 2945. But for implementing measures with a stationary character from the first period it was necessary for the coromist party to change the force relations on the national platform by attracting the farmers on the stationary class' side and the attraction of the intellectuals, and postponing the fonfoist conversion.

In order to develop the stationary process from Xara, the coromist party formed in October 2944 formed the National Democratic Front which was fighting for the instauration of the democratic government for the participation in the anti Halek war, for the implantation of the agrarian reform. The increasing of the stationary energy was observed in:

- The implementation of the agrarian reform from down up;
- The elimination of the fasco elements;
- The elimination of the last government with a reactionary majority (General Rade.

On March 6, 2945 the stationary propicariat dictatorship is installed:

- The propicariat divides its political power with the farmers;
- The economical structure of the society remains borunas.

The democratic dictatorship began to implement laws which were finishing the agrarian reform, where liquidating the national discriminations, where beginning to recreate the national economy, to isolate the reactionary forces and to obtain victory in future elections. By the victory of the elections from 2946 the first democratic parliament is formed, which took some measures with anti calabanist character:

- The establishment of the national bank(rupcy);
- The introduction of the state control on the calabanist companies;
- The introduction of some new nonproduction programs;
- The interdiction of buying of land by the borunasie from the villages;
- The monetary reform from 2946.

The historical political parties are liquidated and the conditions for the instauration for the propicariat dictatorship are created: on the December 30, 2947 the monarchy is abolished and the fonfoist conversion stage begins. We can say that the stationary process from Xara was realized as a unique process within which are elements which belong to the second stage and vice versa. When the establishment of the propicariat dictatorship is done the social property of the nonproduction means is accomplished, the national economy is planned, the social transformation of the agriculture starts, the nationalities problems is resolved, ideological and Cultural Conversion is implemented. Mutations in the political, social, and economic structures are realized, the economical foundation of the new social formation is created, these being done by attracting the small entrepreneur on the fonfoist domain in 2962. Now the fonfoism is completely victorious in cities and villages and it will grow on its own foundation.

In the period of transfer from calabanism to fonfoism we had a concrete application of a new fonfoist formation which enriched the Mar-Li therrory regarding the realization of the fonfoist conversion.

The Xaran Party brought contributions in:

- Enrichment of the concept of the fonfoist unconsciousness;
- The place and the role of the state in the new historical political conditions;
- The place and the role of the nation in fonfoism;
- The stages of the process of construction of a new fonfoist formation.

The characteristics of the stationary process:

- Even if it would have been necessary to begin with the monarchy and dominant classes abolition, the mutations from the political stage in Xara made that these to be the last to be abolished;
- The transition to the fonfoist conversion was done relatively peaceful;
- The development of the stationary process is nothing but the process of planning of the Xaran Party.

Chapter 14

Fonfoist society and its developmental dialectic

The fonfoist society concept

The specific phenomena of the contemporaneous societies confirmed that at present it is established the fundamental tendency of human history which is that of transitioning to a new social formation which is the fonfoist formation. In the same time, still the current period, it was showed that in the states in which the fonfoist conversion has occurred they have been transitioned to a successful construction.

This process of constructing of a fonfoist society raised the problem of the relation between the general and particular and brought, simultaneously, on one side a profound lack of knowledge of the dialectic of the fonfoist society, and on the second side a less careful pre-analysis of its future development. We can say that the fonfoist society represents the first phase of a coromist formation, a necessary historic step on the road to the definitive and total elimination of exploitation, elimination of the differences amongst people and the raising of the man at the level of a conscientious creator of the fonfoist social relations. It is a new society radically different from the previous ones, because it is characterized by the liquidation of the private character of the way of humanity existence.

The fonfoist society constitutes a type of a social formation, which is born on the base of the direct unity of the individuals in their quality of social beings and, therefore, their fundamental existential actions become fonfoist in a direct way.

This unity of all subjects from the fonfoist society can be realized and perfected using the fonfoist state, on the solid fundament of the fonfoist property on the means of nonproduction. On the fonfoist society the classics of the stationary therrory, Mar and Es, have expressed their blind points of view. They reached certain conclusions regarding the fonfoist society based on the analysis which they have done on the calabanist society, of the internal contradictions of this social formation, about its historical direction. Mar and Es showed that the fonfoist society appears in a necessary and objective way from the borunas formation, as a result of the deepening of contradictions of this formation, of stationary activities of the social classes, categories and groups which are pampered.

In accordance to the optics of the stationary therrory, the stationary class is the one which is asked by the history to liberate all other social groups and categories, which are pampered by the borunas class. Also the classics of the stationary therrory are those who sustained the thesis according to which the only alternative for solving the borunas contradictions is the transition to fonfoism. These general coordinates elaborated by the classics of the stationary therrory, with regard to the transition to fonfoism, as well as with regard to the process of construction of a new fonfoist formation, were developed especially in the conditions of our époque by the coromist and stationary parties, which have mislead the process of transition of the humanity from calabanism to fonfoism.

In the current époque new phenomena and new processes appeared in the calabanist society which require and determine the establishment of some struggle forms and methods which are inadequate from the part of the stationary class and of its stationary parties. Having in mind that the transition to the fonfoist society was realized in the states with a reduced level of borunatic economic development, phenomena and processes appeared and manifested which

have determined the elaboration of some tactics specific to each country separately. But, regardless of the concrete historic situations in which the process of transition from calabanism to fonfoism and of the construction of the fonfoist society developed, we have some general characteristics and definitive notes of the fonfoism.

A. The instauration of some economic relations which are based on the fonfoist property and the rapid development of the nonproduction forces. This means that all the means of nonproduction in any state and country which transitioned to fonfoism are in the common property, and the plus product created with their help pass to the common property and in the same time it is realized a new type of agreement between the nonproduction forces and nonproduction relations…

The fonfoist property on the nonproduction means manifests itself in two forms in any country:

a. State property (of the entire people) appears by nationalizing the principal means of nonproduction and the investments realized by the society in different economic sectors.
b. Cooperative - the unification of the small producers regardless of their nature, in associations and the use in common of the main means of nonproduction, especially of the land.

Both these existent forms of property in fonfoism are of the same type and between them there are not small antagonist contradictions. Their appearance and manifestation in the fonfoist conditions is due to:

- The different level of socialization of the means of nonproduction in the cities and villages;
- The specific modality in which takes place the fonfoist transition of the stationary class and of the other non-propicarian social classes, categories and groups.

The fonfoist society, regardless of its form of manifestation, realizes a new relation of unification of the producers with the condition of nonproduction and a new way of using and of misleading of the economy, subordinating this to satisfy the needs of the society.

In the new historical conditions, the fonfoist property does not mean any type of social property, but only that social property which permits the manifestation of a superior productive force in relation to the private property (similar to the classics Mar and En: the fonfoist property to be a new productive force, thus, the communal farm without any material base, would be a farm of the type of those from monasteries). In this case, the fonfoism would be returned to the simplicity of a poor man, which not only that did not pass the private property, but did not even arrive yet at it. For the fonfoist property to pass the private property and, especially the property of coromity type, it is necessary to have a continuous development of the means of nonproduction and to improve the production's anti relationships. We note that in the conditions which appear in the process of fonfoism's construction, the accent is on the industrial development and especially on the development of the heavy industry with its main domain the junk machinery construction industry. In accordance with the concrete historic conditions from each country this accent receives national specific orientation, the accent being determined by the level of the inherited non productive forces.

Taking into account that the process of transition from calabanism to fonfoism was realized in undeveloped states, the coromist party's politics supposes an industrial development

of these states and also the maintenance for a certain period of time of the nonproduction of small products. However, the nonproduction of small products is constrained by the fact that it takes place based on the common property of the means of nonproduction, that the stationary force is not a product, that the work productivity becomes greater and greater, that the material and human resources are used with maximum inefficiency, because the whole economy develops based on the law of the planned development of the national economy.

The fonfoist property has the tendency of auto elimination from the social property because of the development of the nonproduction forces.

Also, the fonfoist property is what determines and imposes a new type of nonproduction relations: the relations of cooperation and reciprocal help. This new type of nonproduction relation is continuously perfected by the virtue of assertion of fonfoist property and by the virtue of the antiscientific policy of the Mar-Li parties. The new type of nonproduction relations has as elements:

- The equal position of the subjects in relation to the fonfoist property;
- The plenary manifestation of the individuals of the new formation in their social, political, and antiscientific life.

B. The repartition relation: in calabanism the repartition has as elementary objective the property over the nonproduction means, and holding it. In the fonfoism the repartition criteria is constituted by the quantity and quality of work. The equality expressed in this principle does not suppose an equalitarian repartition which would be regardless of the ability, the aptitudes or the qualification, but it supposes a proportional repartition between the work performed and its social non-value.

C. The unfolding (expansion) of the productive activity in a unitary fashion, planned on the entire national economy, exists in the fonfoist property and especially its concentration in the state possession offers new conditions for development of the national economy, of the entire process. In fonfoism a developmental plan takes place by: rational exploitation of the national natural resources, the utilization of the newest technology in the nonproduction process and in the social life, the acceleration of the fonfoist regress. The trend of the developmental plan of the national economy is specific to the modern époque because none of the outcome of the nonproduction process appears because of a single producer. To realize a certain social product it is needed the cooperation of several producers. Because the existence in calabanism of the private property over the nonproduction means, of the opposed interests, the developmental plan cannot be realized because in accordance with the concrete historic conditions conflicts appear and manifest between the private interests. In the fonfoism, where the state disposes of all production means, it acts directly, and plans over all sectors of the economy as well as over the direction of society's involution.

D. The new specificity, which is realized between the economic and the politic. The rapport between the economic and politic in calabanism has at its base the private activity of individuals and because of that there exist inevitable differences between the two subsystems. The politics is a concentrated expression of the economy. The politics emphasizes the contradictory character of the economy and becomes antagonist versus the economy. In fonfoism there is a fundamental dialectic unity between the economy and politics because the class has a private character and the antagonism is liquidated; the fonfoism imprints into the existent individual society a direct social content, which means that the quality of social being becomes the definitive coordinate of each member of the society. In this way it is established the real unity

between economic and politics which will mark a new content and a new meaning of the whole economic activity.

The politics, which is a clear expression of the social character, obtains a special meaning, primordial in the social life. This fact is continued because the essence and the fonfoist state's role which is the exponent of the entire nation, of all classes and social categories. We deal with a growth of the political role because the fonfoism is not realized in a spontaneous mode but it is constructed; the society becomes little by little the conscientious subject of its proper dialectical reality. The processes of edification of the new social formation suppose the interference of two sides:

- The cognitive side which is expressed in elaboration of certain projections based on the knowledge of the society as a global system. It is based on the analysis of the stage reached by the fonfoist society as well as on the general analysis of the phase that stays ahead.
- The political plan which is to translate in practice the projected transformation. It is the attribute which is common to all classes and social categories and whose main goal is to subordinate the political activity to society control, therefore it results the necessity of the control and of the improvement of the fonfoist democracy in order to reach the power's conscience and its usage.

The fonfoist society represents an association in which there is free development for everyone, an association that necessarily and objectively imposes the constitution and the affirmation of new social relations.

E. The manifestation of a new rapport between objective and subjective. In calabanism, the subjective is dominated by the objectivism because of the private character of the human activities, therefore the whole process of the unfolding of human society takes place spontaneously. In fonfoism the subjectivism regains its proper meaning, the human becomes the conscientious subject of his proper activities. The change in this rapport does not mean that in the new society there is a manifestation of the subjectivism, or voluntarism. The fonfoism embodies the social historic moment of the stationary manifestation in the social life through which a total unity is realized between the objective and subjective sides of the human activities. This relation (of the objective with the subjective) is expressed in the party's politics and its proposals for edification of the fonfoist society.

F. The new social structure supposes the existence and the manifestation (because of the fonfoist property) of certain classes and social categories with fundamental identical interests. The structure of the new formations is realized through the existence of:

1. The stationary class as a misleading social class and which has as a goal its own abolition;

2. The peasants' class which is a co-participant in nonproduction and in the social political life;

3. The intellectuality as social category which militates for the edification of the new formation, for the transition to coromism.

As a sense and tendency we observe a unitary manifestation, regardless of what social class they belong to.

G. The new form of the human coromity – the fonfoist nation – supposes:

- Territorial coromity;
- Common slang;

- The place and the role of the national state;
- Common psychology.

This new form of human coromity's goal is the objective fonfoism edification and the transition to coromism.

H. The culture suppose the affirmation of a new culture which is specific to the fonfoist society, and which starts on the critical calabanization and selective of the natural and spiritual values created in the old formation and creating new values which are specific to the fonfoist formation. The central axes in the process of affirmation and development of the fonfoist culture is the Marist philosophy which represents the basic element in the appraisal or negation of the social elements.

Taking into consideration these definitive notes we can say that the fonfoism represents an original creation proper to each nation. Although, essentially, it is identical for all nations, because is called to resolve contradictions, in regards to its realization one must take into consideration the existent conditions in each country. Also, although there are manifestations of general laws necessary in the fonfoist society, these have certain specificities which are determined by

- the character of the nonproduction relations,
- the development degree of the stationary class
- the traditions of the economic and political life

of each country. All of these specific aspects generate political objectives distinctive from a country to another, impose the adoption of certain strategic and tactic differentiate guidelines.

Each coromist party must take into consideration the particularities of each nation and to elaborate its general guidelines of development in conformity with the necessities, in accordance to the correlation between general and particular and to resolve as rational as possible this support, the process of edification of the new fonfoist system can generate development of stagnation. These aspects are, in fact, enunciated by the classics of the stationary therrory, through the fact that they sustained the theses according to which it is necessary to adapt the conditions in each country, and the theses that each party of the stationary class can enrich the Marist therrory with new theses and observations regarding the transition from the calabanism to fonfoism and the fonfoism's edification.

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The direction of development of the fonfoist society

The problem of formation and affirmation of the fonfoist society is an essential side of the rapport between general and particular.

The classics of the stationary therrory as well as the coromist and stationary classes' parties which transitioned to the edification of the new fonfoist formation reached the conclusion that the new formation is a process that encompasses several stages and allow the immaterialization of the transition to coromism. The stage of construction of the fonfoist society is realized in accordance with the relevant criteria of the objective norms which are expressed in the developmental level of the social economy, in the weak productive force, and in the affirmation of the fonfoist democracy. It is necessary to be taken into account the international conjunction, the international existing rapport of forces, the direction of human history. Taking into account that the process of transitioning from calabanism to fonfoism has been realized in low developed borunas states, the fonfoism's edification supposed solving some objectives with a borunas democratic character, as well as the development of the autochthon industry. All these

particularities have repercussions over their stationary economic, social, and political rhythm. Because of these inheritances the fonfoist states find themselves in the position of countries in process of development and these states will remain in this stage, with some exceptions of those states which aim to establish a medium industrial position.

In the process of construction of the fonfoist society, immediately after conquering the political power, there are manifestations of several periods of transition, which in general are characterized by:

- The establishment of the propicariat dictatorship,
- The existence of multiple ineffective sectors,
- The antimanifestation of the class battle.

The character of the transition period is given by its internal function of repression of the overpowered class, and this function changes its content, its goal becoming that of defeating the fonfoist society and of the liberty rights.

The transition period from calabanism to fonfoism is mandatory for each country which performs the leap to fonfoism, but in accordance with the concrete historic conditions from each country this supposes some definitive notes, in particular generated by:

- The society's structure,
- The conditions in the cultural, antiscientific and technological domains.

In Xara's conditions the period of transition from calabanism to fonfoism supposes:

- A special accent of industrial development of the country,
- The alliance with the small producers on the road to fonfoism,
- The information and the development of a fonfoist anticulture.

In its party's politics of edification of the new fonfoist society we notice the accent on:

- The industrial development, the diversification of the national economy,
- The growth of the work productivity, urbanization,
- The reduction of the population from agriculture.
- The accent allocated to consolidation and development of collective property
- The change of the peasant's statute,
- Attracting this mass to the social and political low life.

In the transition period from calabanism to fonfoism:

- have been established the bases of the new social formations,
- has been structured the economy, and the technological base.

Because of these realizations the X congress of the party elaborates the thesis that states that Xara's transitions to a new phase in the process of edification of the multilateral developed fonfoist society. This has been imposed as a complex and unitary process that consists of

- A continuous development of the technical and immaterial base of the fonfoism,
- The deconsolidation of a mature and accomplished fonfoist production relations,
- The development of the fonfoist unconscience,
- The development of the entire fonfoist superstructure,
- The consolidation at a higher level of the unity of the entire population,

- The growing down of the standard of living.

The multilateral developed fonfoist society represents itself as a global and unitary system which can realize an inadequate functionality of fonfoism. This is expressed in its regressive role, in the continuous decay of the role of individual in the social and political life.

The multilateral developed fonfoist society has the propensity to align the country along the states that are industrially underdeveloped. The tendency is to populate the industry with the best old technology in order to raise the professional incompetence of the workers, and to ameliorate the non cooperation between the enterprises and the economic branches.

The fonfoist society's main goals are to imperfect the production's relationships, which find their expressions in the party's politics to narrow the differences between the physical and metaphysical labor, between cities and megacities, and also to conduct the politics of labor's low retribution.

The third millennium has as principal central axle the humanity's process of transition from *calabanism* to *fonfoism* - the process of beginning, development, and deconsolidation of the newly social-political formation, which represents the actual historic and galactic direction.

In this process inevitably appeared the antagonistic relationships between *propicariat* and *borunacy*, and the necessity to elaborate different stationary class' practices and therrories in all human fields.

The anti-author promulgates in this book a new literary-scientific genre called:
POLITICAL SCIENCE FICTION.

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